A

COLLECTION OF PRIVATE DEVOTIONS:

IN

THE PRACTICE OF THE ANCIENT CHVRCH,

CALLED

THE HOVRES OF PRAYER.

By Dr. Cosins. c.

As they were much after this maner publiſhed by Authoritie of Q. ELIZ. 1560.

TAKEN

Out of the Holy Scriptures, the Ancient Fathers, and the diuine Seruice of our owne Church.

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THE APPROBATION.

FEB. XXII. 1626.

I Haue read ouer this Book, which for the encreaſe of priuate Deuotions, I think may well be printed; and therfore doe giue Licence for the ſame.

GEO: LONDON.

THE PREFACE.

TOVCHING PRAYER,

AND

THE FORMES OF PRAYER:

The Fountaine and Well-ſpring from which they all proceed, being that perfect Forme of Prayer *which Chriſt taught his Diſciples.*

FOr the good & welfare of our ſoules, there is not in Chriſtian Religion any thing of like continuall vſe

and force throughout euery Houre of our liues, as is the ghoſtly Exerciſe of *Prayer* and *Deuotion*.

An Exerciſe it was, which the holy Apoſtles had often obſerued their Lord & Maſter to vſe, *Euer and anon to be ſtill at his* PRAYERS; in the [a] *Morning* before day, in the [b] *Euening* before night, and otherwhiles to goe out and ſpend the [c] *whole Night* in Prayer. And had it not been a matter of ſome principall dignitie and importance; had there not beene ſome excellent benefites to be got by it, doubtleſſe Hee would neuer haue prayed ſo often, & ſo much as he did.

[a] Marc. 1. 35.
[b] Mat. 14. 23.
[c] Luc. 6. 12.

The

The Apoſtles therfore[d] deſired of Him to bee taught a *Forme of Prayer*, as St. IOHN the *Baptiſt* had alſo taught his Diſciples; and a *Forme* Chriſt taught them, ſo abſolute and ſo perfect, as neuer was the like made before; which, from him who made it then, was euer afterwards called the THE LORDS PRAIER.

d Luc.11. 2. Mat.6.9.

A *Prayer*, whereby wee haue not only Chriſt's own *Name* to countenance our ſutes, (*in whoſe name ef wee aske any thing, we ſhal haue it*, ſaith the[e] Goſpell,) but Chriſt's owne *Words* alſo, who himſelfe is our[f] Aduocate, and being beſt ac-

e Ioh.16. 23.

f 1.Ioh.2. 1.

quainted with the Lawes and Phraſes of his Father's Court, hath drawne vp ſuch a Bill for vs, both for matter and forme, as ſhall make our ſupplications acceptable & preualent with Almightie God. And though men ſhould ſpeake with Angels tongues, yet words ſo pleaſing to the eares of God, as thoſe which the Sonne of God did compoſe, cannot poſsibly bee vttered; nor anie Prayers ſo well framed, as thoſe that are made by his Patterne.

It is for this cauſe called by the Fathers [h] *The Prayer of All Prayers*, and the *Rule* or *Square* whereby all our Petitions

[h] S. Avg. Serm. 2. poſt Pent. Tert. de

titions are to bee formed; hauing likewiſe beene thus vſed in all ages of the Church, not onely as a common part of her Praiers and Seruice, but as the chiefe & fundamentall part of them, the Ground whereupon ſhe builds, the Patterne wherby ſhee frames, and the Complement wherewith ſhe perfects all the reſt of her heauenly Deuotions, framing them all, as this is framed, with much efficacie, though not with any ſuperfluity of words.

Orat. c. 9. *Legitima Oratio*, The Prayer that is a Law to all other Prayers.

Thus we begin at this day all our Church-Seruices wᵗʰ the *Lords Prayer*, and lay it as a foundation whereon to

build the reſt of our Petitions that follow, ſometimes cõtinuing as (after the *Creed*) and ſomtimes perfecting (as after the *bleſſed Sacrament*) our moſt holy deuotions with it; thereby ſupplying with the fulneſs of that one, whatſoeuer may bee defectiue in all our other prayers. *Præmiſſâ legitimâ Oratione* (ſaith * TERT.) *quaſi fundamento accidentium, &c.* [This is the Law wee goe by, the ground-worke & the Guide of all thoſe holy Praiers that Chriſtians vſe to make.]

* *vbi ſuà.*

A part of which ancient Piety are THESE DAILY DEVOTIONS AND PRAYERS that hereafter follow;

PRAY-

PRAYERS which for the moſt part, after the ſame maner and DIVISION OF * HOVRES as here they are, hauing heretofore been publiſhed among vs by HIGH AND SACRED AVTHORITY, are now alſo renewed, & more fully ſet forth again, as for many other, ſo chiefly for theſe foure Reaſons.

1. The firſt is, to continue & preſerue the authority of the ancient *Lawes*, and old godly *Canons* of the Church, which were made and ſet forth for this purpoſe, that men before they ſet themſelues to pray, might know what to ſay, & auoid, as neer as might be, all extemporall

* *Horarium Regiâ authoritate editum, &c.* i. The Horarie ſet forth with the Queenes Authority 1560 and renewed 1573 Imp. with priuiledge at LOND. by WILLIAM SERES.

effuſions of irkeſome & indigeſted Prayers; which they vſe to make, that herein are ſubiect to no good order or forme of words, but pray both what, & how, & when they liſt. CAROL. MAG. IN LEGIB. *Orationes, quæ ab Eccleſiâ probatæ non ſunt, reiiciantur.* (i.) [Let no Praiers bee vſed but thoſe which are allowed by the Church. MICR. *de Eccle. obſer. cap.* 5.] CONC. CARTHAG. 3. can. 23, *Quaſcunq; ſibi preces aliquis deſcribit, non eis vtatur, niſi prius eas cum inſtructioribus contulerit.* (i.) [What Praiers ſoeuer any man hath framed for himſelfe, let him firſt acquaint thoſe that

are

are wiſe and learned with them, before hee preſumeth to vſe them.]

And the reaſon is giuen in the 12. *Canon* of the MILEVITAN COVNCEL, which was alſo repeated in the 70. *Canon* of the COVNCEL of AFRICK, *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus ſtudium ſit compoſitum.* (i.) [Leſt eyther thorough ignorance, or thorough leſſe care than is fit, anie thing bee ſaid which is not conſonant to the faith of Chriſts Church.]

And that men may not thinke, theſe Rules are to be applied to *Publicke Prayers* only, and not to *Priuate*; let them

them weigh thoſe words in the COVNCEL of CARTH. [*Quaſcunque Sibi preces; &c. The Prayers which a man maketh for Himſelfe, &c.*] And let them conſider, that when Chriſt had bidden vs enter into our chamber & pray *priuately*, preſently hee ſets vs a *forme* to pray by, euen there in *ſecret*, *Mat.6.7.9.* By which paſſages, thoſe Prayers are *chiefly* allowed & recōmended vnto vs (wee ſay *chiefly*; for all kind of eiaculatory or ſudden, deuoute, and holy Praiers are not to be cōdemned) which with good aduice & meditation are framed beforehand by Them that beſt know what belong thereunto. That

That ſo through this means the worthieſt part of our Chriſtian duty to God-ward might ſuffer no ſuch ſcandall & diſgrace, as otherwhiles it is forced to do; & that when we ſpeak to, or call vpon the awfull Maieſty of Almighty God, wee might bee ſure to ſpeake in the graue & pious lãguage of Chriſts CHVRCH, which hath euermore been guided by the Spirit of God the holy Ghoſt; and not to loſe our ſelues with confuſion in any ſudden, abrupt, or rude dictates, which are framed by Priuate Spirits, and Ghoſts of our owne. In regard wherof, our very *Prieſts* & *Deacõs* themſelues are for their

their *priuate* & daily *Praiers* *enioyned to say the *Morning* and the *Euening Deuotions* of the CHVRCH; and when at any time they pray, or (as we say) bid the *Prayers* before *Sermons*, there is a *set forme* of words [p] prescribed for them to vse; that they also might know, it is not so lawfull for them to pray of their owne heads, or *suddenly* to say what they please themselues.

2. The Second is to let the world vnderstand, that they who giue it out, & accuse vs here in ENGLAND to haue

*Preface efore the om. Booke fine. All riests and eacons all be ound dai- to say e Matins nd the E- nsong, ther o- nly or riuately. it was old or- ained in e Coun- l at VE- ICE vn- r LEO e first, n. 14 & the

ouncel of MENTZ, *can.* 57. p *Iniunctions*, cap. and can. 55. *in the Booke of Canons and Constitutions Ecclesiasticall.*

set

set vp a * *New Church*, and a *New Faith*, to haue abandoned *All the Ancient Formes of Piety and Deuotion*, to haue taken away all the *Religious Exercises and Prayers of our Forefathers*, to haue despised *all the old Ceremonies*, & cast behinde vs the *Blessed Sacraments of Christs Catholique Church*: that these men doe little else but betray their owne infirmities, and haue more violence and will, than *reason or iudgmēt for what they say; the common Accusations, which, out of the abundance of those partiall affectiōs that transport them the wrong way, they are pleased to bring so frequētly

* SAND. de schism. Angl. CALVIN TVRSIS. BRIST. Demon. CERTAIN ARTIC. or Forcible Reas. *Art.* 1 & the cōmon conceit of most *Recus. Papists.*

* As may also appeare by the publick Liturgie and other diuine offices of our Church, agreeable to them which the Ancients vsed.

ly againſt vs, being but the bare Reports of ſuch people as either doe not, or will not vnderſtand vs, what we are.

3. The Third is, That they who are this way already religiouſly giuen, and whom earneſt lets & impediments doe often hinder from being partakers of the *Publicke*, might haue here a Daily & Deuoute order of *Priuate Prayer*, wherein to exerciſe themſelues, & to ſpend *ſome houres* of the day at leaſt, (as the old godly Chriſtians were wont to doe) in Gods holy worſhip & ſeruice; not imploying themſelues ſo much to *talke* & diſpute, as to *practiſe* religion, & to *liue* like

like Christians; the continuall & curious disquisition of manie vnnecessarie Questions among vs, being nothing else but either the new seedes, or the old fruits of malice, & by cõsequence the enemie of godlinesse, & the abatement of that true *Deuotion*, wherwith God is more delighted, and a good soule more inflamed and comforted, than with all the busie subtilties of the world. In which sense S. AVSTIN was wont to say, that * *The pious and deuout, though vnlearned, went to heauen, whiles other men, trusting to their learning, disputed it quite away.*

* S. Aug. *Veniunt. indocti & rapiunt cœlum: & nos cum doctrinis nostris detrudimur ad infernum.*

4. The last is, That those who

who perhaps are but coldly this way yet affected, might by others example be ſtirr'd vp to the like heauenly duty of performing their *Daily* & Chriſtian *Deuotions* to Almighty God, as being a work of all others the moſt acceptable to his diuine Maieſtie.

In ſo doing, wee ſhall all giue euidēt teſtimony to the world, *whoſe ſeruants we are*, and wherein our *chiefeſt delight* doth conſiſt; wee ſhall enioy a perpetuall *Cōmunion* with the *Saints* triumphant, as well as militant, & we ſhal haue iuſt cauſe to conceiue, That ſo much of our Life is *celeſtial* & *diuine*, as we ſpend in this holy Exerciſe of *Prayer* and *Deuotion*.

THE CALENDAR, WITH THE FESTIVALS AND Fasting Dayes of the CHVRCH,

And the memories of such holy Men and Martyrs as are therein Registred.

Of the CALENDAR, and the ſpeciall vſe thereof in the Church of God.

THe CALENDAR *of the Church is as full of beneſite as delight, vnto ſuch as are giuen to the ſerious ſtudie and due contemplation thereof. For beſides the admirable order and diſpoſition of Times, which are neceſſarie for the better tranſacting of all Eccleſiaſticall and Secular affaires, it hath in it a verie beautifull diſtinction of the Dayes and Seaſons, whereof* [a] ſome are choſen out & ſanctified, and others are put among the dayes of the weeke to number.

a Ecclus. 33.7.

But the chiefe vſe of it in the Church

Church (*saith* S. [b] AVSTIN) *is to preserue a solemne memorie, and to continue in their due season, sometimes a* weekely, *and sometimes an* annuall commemoration *of those excellent and high Benefites, which* GOD *both by* [c] Himselfe, *his* [d] Son, *and his* [e] *blessed* Spirit, *one vndiuided* [f] Trinitie, *hath bestowed vpon mankind, for the founding and propagating of that Christian Faith & Religion, which we now professe.*

And forasmuch as this Faith *of ours is no other than it was of old, euen the verie same, wherein the holy* [g] Angels *are set to succour vs, and which the glorious companie of the* [h] Apostles, *the noble Army of* [i] Martyrs, *and the goodly fellowship of other Gods* [k] Saints *and Seruants, men famous in their generations,*

b S. AVG. *de Ciuit. Dei, l. 16. c. 4.*

c All the *Sundaies* of the yeare, &c.

d The *Feasts* of our Sauiours *Nativity, Passion, Resurrection, Ascension, &c.*

e Pentecost.

f Trinitie Sunday.

g S. Mich. *and* All Angels *day and others.*

h *The* 12. Apostles *daies.*

i S. Stephen

k *The* Fathers and primitiue Christians.

tions,

tions before vs, haue some maintayned with the sanctity *of their* liues, *and some sealed with the* innocencie *of their* deaths; *it is for this cause that the names of these holy and heauenly* Saints *are still preserued in the* CALENDAR *of the Church, there to remaine vpon* Record *&* Regiſter (*as of* [l] *old time they did*) *where they might also ſtand as ſacred memorials of Gods mercie towards vs, as* [m] *forcible witneſſes of his* ancient Truth, *as confirmations of the* Faith *which wee now profeſſe to be the* ſame *that theirs then was, as Prouocations to the pietie which they then practiſed, and as euerlaſting Records, to ſhew* whoſe bleſſed Seruants *they were on earth, that are now like the* Angels of God *in heauen.*

Howbeit, for aſmuch also as in proceſſe of time the multitude of Men

[l] Tert. *de Cor. mil.* S. CYPR. *Ep.* 37. PONT. DIAC. *in vit. cyp.*

[m] Euſeb. *Hiſt. Eccl. l.* 4. *c.* 15. S. Baſil. *in Aſcet. c.* 40.

Men *and* Women *reputed* Holy, *in this kinde, became ſo exceeding nu-merous, that* all *the* dayes *of the* yeare *would not haue beene ſufficient for a ſeuerall* commemoration *of them; it was the great wiſedome and moderation of thoſe religious graue* Prelats, *by whom God (of his eſpeciall bleſsing vnto our Church aboue others) did reforme ſuch things, as were many wayes amiſſe here among vs, to chuſe* One Solemne Day *alone, wherein to magnifie God for the Generalitie of* All his Saints *together; and to retaine ſome few* ſelected dayes *in euery* Moneth *for the ſpeciall memory of* others, *both* holy Perſons *and* holy Actions, *which they obſerued not* our people *alone, but the* vniuerſall Church *of Chriſt alſo, to be moſt affected vnto, & beſt acquainted withall: hereby auoyding onely*

n ALL SAINTS Day.

the

the burthen and the vnneceſſarie number of Feſtiuall dayes ; *not diſallowing the multitude of Gods true* Martyrs *and* Saints, *whoſe Memorials wee are to ſolemnize howſoeuer in the* generall Feſtiuall *of* ALL SAINTS DAY, *as by the* Proper Leſſons, *the* Collect, Epiſtle *and* Goſpell *then appointed in our publike* Liturgie, *doeth moſt euidently appeare.*

THE PRINTER to the READER.

GENTLE READER,

AS it oftentimes falleth out in many Occurrences and Actions, that things are diſtaſted before they are well knowne; and that (through falſe reports, and miſtakings in them, that either iudge before they ſee, or out of diſaffection make ſiniſter conſtruction of that which deſerueth better vnderſtanding) good intentions are wreſted, and truth impeached: So hath it befalne this handfull of Collections for priuate Deuotions; which was compiled out of ſundrie

warranted bookes, for the priuate vſe of an Honourable well diſpoſed friend, without any meaning to make the ſame publike to the World; though (to ſaue the labour and trouble of writing copies, to bee ſparingly communicated to ſome few friends) a certaine number of them, by leaue and warrant of the Ordinary, *were printed at the charge of the partie, for whoſe only vſe the ſame was collected. It hath therfore ſeemed good to* AVTHORITY, *to giue leaue to there-printing therof, and permitting the ſame to be ſold, to ſuch as pleaſe to buy it, only for priuate vſe, as in former times way hath been giuen to the printing of prinat prayer-bookes. Whereby it is preſumed, all well diſpoſed Chriſtians may receiue ſatiſfaction, that there is not in it ſuch cauſe of diſlike, as it ſeemeth hath*

beeu

been rumored. And for the auoiding of all miſtakings hereafter, care is had to amend ſuch eſcapes, as either by the Printers haſt, or the Correctors ouerſight were cõmitted. Only the Collector hereof, & others that were therewith acquainted before the printing of the booke (who are as ready to engage their credits, and liues, in defence of the Faith of the preſent Church of England, by Law eſtabliſhed, and in oppoſition of Poperie, and Romiſh ſuperſtition, as any others) doe with grieſe obſerue the maleuolency of ſome diſpoſitions of theſe times; with whom a ſlip, or miſpriſion of a word, or two, as liable to a faire, and charitable vnderſtanding, as otherwiſe, doth not only loſe the thankes due for all the good conteined in the Worke: but alſo purchaſe to the Author a reprochfull imputation

of way making to Popish Deuotion, and apish imitation of Romish superstition. And howsoeuer he may be requited for his paines herein, he shall neuer depart from his good intention of wishing that the Reader may at all times, and for all occasions be assisted with diuine grace, obtained by continuall prayer. And as for the misdeeming censures and detractions of any, he feareth them not, but rather hopeth that his prayers to God for them will bee more beneficiall to them, than any their censures, or detractions can be preiudiciall to him: Who doth in this and in all things else humbly submit himselfe to the iudgement of the Church of England, whereof he is a member, and, though inferiour vnto most, yet a faithfull Minister.

Num. of dayes.			The Festiuals of Saints dayes, &c.	Yeere of our Lord.
Calends	A	1	Circumcision of our LORD.	1
Non. 4	b	2		
Non. 3	c	3		
Pr. Non.	d	4		
Nones	e	5		
Id. 8	f	6	Epiphany of our LORD.	1
Id. 7	g	7		
Id. 6	A	8	LVCIAN, a Prieſt of *Antioch* and a Martyr.	307
Id. 5	b	9		
Id. 4	c	10		
Id. 3	d	11		
Pr. Id.	e	12		
Ides	f	13	HILARY, the Biſh. of *Poitiers* in *France*.	337
Ca. 19. Fe.	g	14		
Cal. 18	A	15		
Cal. 17	b	16		
Cal. 16	c	17		
Cal. 15	d	18	PRISCA, a Rom. Virg. and Martyr.	45
Cal. 14	e	19		
Cal. 13	f	20	FABIAN, B. of *Rome* & M.	251
Cal. 12	g	21	AGNES, Rom. Virg. & Mar.	304
Cal. 11	A	22	VINCENT, a Deacon of *Spaine* and Martyr.	301
Cal. 10	b	23		
Cal. 9	c	24		
Cal. 8	d	25	Conuerſion of S. PAVL.	37
Cal. 7	e	26		
Cal. 6	f	27		
Cal. 5	g	28		
Cal. 4	A	29		
Cal. 3	b	30		
Pr. Cal.	c	31		

FEBRVARY hath xxviij. Dayes.
And when it is Bissext. or Leape-yeare it hath xxix. dayes.

Numb. of dayes.		The Festiuals and Saints dayes, &c.	Yeere of our Lo. d.
Calends.	d 1	*Fast.*	
Non. 4	e 2	Purific. of Mary the B. Virg.	1
Non. 3	f 3	BLASE an *Armenian* Bish. and Martyr.	286
Pr. Non.	g 4		
Nones.	A 5	AGATHE, a Virg. in *Sicily* and Martyr.	253
Id. 8	b 6		
Id. 7	c 7		
Id. 6	d 8		
Id. 5	e 9		
Id. 4	f 10		
Id. 3	g 11		
Pr. Id.	A 12		
Ides.	b 13		
Cl. 16. *Ma.*	c 14	VALENTINE, a Priest of *Rome* and Martyr.	45
Cal. 15	d 15		
Cal. 14	e 16		
Cal. 13	f 17		
Cal. 12	g 18		
Cal. 11	A 19		
Cal. 10	b 20		
Cal. 9	c 21		
Cal. 8	d 22		
Cal. 7	e 23	*Fast.*	
Cal. 6	f 24	MATTHIAS Apost. & Mar.	66
Cal. 5	g 25		
Cal. 4	A 26		
Cal. 3	b 27		
Pr. Cal.	c 28		

Numb. of dayes.		The Festivals and Saints dayes, &c.	Yeere of our Lord.
Calends	d 1	DAVID Bish. of S. *Dauids.*	584
Non. 6	e 2	CEDDE, or CHAD, Bish. of *Lichfield.*	672
Non. 5	f 3		
Non. 4	g 4		
Non. 3	A 5		
Pr. Non	b 6		
Nones.	c 7	PERPETVA, a Virgin and Martyr, often mentioned by TERTVLLIAN and S. AVGVST.	254
Id. 8	d 8		
Id. 7	e 9		
Id. 6	f 10		
Id. 5	g 11	*Equinoctiall.*	
Id. 4	A 12	S. GREGORY the Great, B. of *Rome.*	604
Id. 3	b 13		
Pr. Id.	c 14		
Ides	d 15		
Cl. 17. *Ap.*	e 16		
Cal. 16	f 17		
Cal. 15	g 18	EDWARD the King of the *West-Saxons.*	978
Cal. 14	A 19		
Cal. 13	b 20		
Cal. 12	c 21	S. BENEDICT, the famous Abbot in *Italy.*	542
Cal. 11	d 22		
Cal. 10	e 23		
Cal. 9	f 24	*Fast.*	
Cal. 8	g 25	The Annunciation of the	
Cal. 7	A 26	B. Virgin Mary.	
Cal. 6	b 27	The day of K. CHARLES his Inauguration.	1625
Cal. 5	c 28		
Cal. 4	d 29		
Cal. 3	e 30		
Pri. Cal.	f 31		

Numb. of dayes.		The Festivals and Saints dayes, &c.	Yeere of our Lord.
Calends	g 1		
Non. 4	2		
Non. 3	b 3	RICHARD, B. of *Chichester.*	1253
Pr. Non	c 4	S. AMBROSE, B. of *Millan.*	397
Nones	d 5		
Id. 8	e 6		
Id. 7	f 7		
Id. 6	g 8		
Id. 5	9		
Id. 4	b 10		
Id. 3.	c 11		
Pr. Id.	d 12		
Ides.	e 13		
Cl. 18. *Ma.*	f 14		
Cal. 17	g 15		
Cal. 16	16		
Cal. 15	b 17		
Cal. 14	c 18		
Cal. 13	d 19	ALPHEGE, Archb. of *Canterbury.*	1006
Cal. 12	e 20		
Cal. 11	f 21		
Cal. 10	g 22		
Cal. 9	23	S. GEORGE, the famous Mart, vnd. DIOCLESIAN.	286
Cal. 8	b 24	S. MARK, Euang. & Martyr.	63
Cal. 7	c 25		
Cal. 6	d 26		
Cal. 5	e 27		
Cal. 4	f 28		
Cal. 3	g 29		
Pri. Cal.	30		

Numb. of dayes.		The Festiuals and Saints dayes, &c.	Yeere of our Lord.
Calendæ	b 1	S. Philip & Iac. Ap. & Mart.	53. & 63
Non. 6	c 2		
Non. 5	d 3	*Inuention of the* CROSSE.	326
Non. 4	e 4		
Non. 3	f 5		
Pr. Non.	g 6	S. IOHN Euang. boyled in a Caldron of hot oyle before *Port Latin*, in *Rome*.	98
Nonæ.	A 7		
Id. 8	b 8		
Id. 7	c 9		
Id. 6	d 10		
Id. 5	e 11		
Id. 4	f 12		
Id. 3	g 13		
Pr. Id.	A 14		
Idus.	b 15		
Cl. 17. *Iun.*	c 16		
Cal. 16	d 17		
Cal. 15	e 18		
Cal. 14	f 19	DVNSTANE, Archb. of *Cant.*	988
Cal. 13	g 20		
Cal. 12	A 21		
Cal. 11	b 22		
Cal. 10	c 23		
Cal. 9	d 24		
Cal. 8	e 25		
Cal. 7	f 26	AVSTIN the first Arch. of *Cant.*	608
Cal. 6	g 27		
Cal. 5	A 28		
Cal. 4	b 29		
Cal. 3	c 30		
Pr. Cal.	d 31		

Numb. of dayes.			The Festiuals and Saints dayes, &c.	Yeere of our Lord.
Calends	e	1	NICHOMEDE a Priest of *Rome* and Martyr.	41
Non. 4	f	2		
Non. 3	g	3		
Pr. Non.	A	4		
Nones.	b	5	BONIFACE, an English man, B. of *Mentz* and Martyr.	752
Id. 8	c	6		
Id. 7	d	7		
Id. 6	e	8		
Id. 5	f	9		
Id. 4	g	10		
Id. 3	A	11	S. Barnabe Apost. & Mar.	50
Prid. Id.	b	12		
Ides.	c	13	Summer *Solstice.*	
Cl. 18. *Iul.*	d	14		
Cal. 17	e	15		
Cal. 16	f	16		
Cal. 15	g	17		
Cal. 14	A	18		
Cal. 13	b	19		
Cal. 12	c	20	Translat. of S. EDWARD King of the *West-Saxons.*	990
Cal. 11	d	21		
Cal. 10	e	22		
Cal. 9	f	23	*Fast.*	
Cal. 8	g	24	Nativity of S. Iohn Bapt.	0
Cal. 7	A	25		
Cal. 6	b	26		
Cal. 5	c	27		
Cal. 4	d	28	*Fast.*	
Cal. 3	e	29	S. Peter Apost. & Mar. tyr. with S. Paul.	68
Pr. Cal.	f	30		

Numb. of dayes.			The Festivals and Saints dayes, &c.	Yeere of our Lord
Calends.	g	1	Visitation of MARY. *Luc.* 1.	0
Non. 6	A	2		
Non. 5	b	3	Translation of S. MARTIN the Bishop of *Toures* in *France*.	446
Non. 4	c	4		
Non. 3	d	5		
Pr. Non.	e	6		
	f	7		
Id. 8	g	8		
Id. 7	A	9		
Id. 6	b	10		
Id. 5	c	11		
Id. 4	d	12		
Id. 3	e	13		
Prid. Id.	f	14		
	g	15	S. SWITHVNE Bishop of *Winchester*.	862
Cal. 17. *Au*	A	16		
Cal. 16	b	17		
Cal. 15	c	18		
Cal. 14	d	19		
Cal. 13	e	20	S. MARGARET, Virg. and Martyr at *Antioch*.	243
Cal. 12	f	21		
Cal. 11	g	22	S. MARY MAGDALEN, *Luc.* 7. *Luk.* 8. *Ioh.* 20. *Fast.*	84
Cal. 10	A	23		
Cal. 9	b	24		
Cal. 8	c	25		
Cal. 7	d	26	S. ANNE, mother to the B. Virgin MARY.	
Cal. 6	e	27		
Cal. 5	f	28		
Cal. 4	g	29		
Cal. 3	A	30		
Pr. Cal.	b	31		

Numb. of dayes.		The Festiuals and Saints dayes, &c.	Yeere of our Lord
Calends	c 1	*Lammas* day.	43
Non. 4	d 2		
Non. 3	e 3		
Pr. Non.	f 4		
Nones.	g 5		
Id. 8	A 6	Transf. of our LORD. *Lu.* 9.	33
Id. 7	b 7	Name of IESVS. *Mat.* 1.	1
Id. 6	c 8	*Phil.* 2.	
Id. 5	d 9		
Id. 4	e 10	S. LAVRENCE, Archdea-	259
Id. 3	f 11	con of *Rome* and	
Pr. Id.	g 12	Martyr.	
Ides	A 13		
Cal 19. *Sep.*	b 14		
Cal. 18	c 15		
Cal. 17	d 16		
Cal. 16	e 17		
Cal. 15	f 18		
Cal. 14	g 19		
Cal. 13	A 20		
Cal. 12	b 21		
Cal. 11	c 22		
Cal. 10	d 23	*Fast.*	
Cal. 9	e 24	S. BARTHOL. Apoſt. & Mar.	73
Cal. 8	f 25		
Cal. 7	g 26		
Cal. 6	A 27		
Cal. 5	b 28	S. AVGVSTIN B. of *Hippo.*	432
Cal. 4	c 29	Beheading of S. IOHN BAP-	31
Cal. 3	d 30	TIST. *Matth.* 14.	
Pr. Cal.	e 31		

Numb. of dayes.			The Festiuals and Saints dayes, &c.	Yeere of our Lord.
Calends	f	1	S. GILES, Abbot of *Marborn* in *France*.	750
Non. 4	g	2		
Non. 3	A	3		
Pr. Non.	b	4		
Nones.	c	5		
Id. 8	d	6	(in *France*.	
Id. 7	e	7	ENVRCHVS, B. of *Orleans*	374
Id. 6	f	8	Natiuitie of MARY.	14 before Christ.
Id. 5	g	9		
Id. 4	A	10		
Id. 3	b	11		
Prid. Id.	c	12		
Ides	d	13		
Cal. 18. *Oc.*	e	14	HOLY CROSSE day.	614
Cal. 17	f	15	*Equinoctiall.*	
Cal. 16	g	16		
Cal. 15	A	17	S. LAMBERT, B. of *Liege* and Martyr.	700
Cal. 14	b	18		
Cal. 13	c	19		
Cal. 12	d	20	*Fast.*	
Cal. 11	e	21	S. MATTHEVV Apostle Euang. and Mart.	90
Cal. 10	f	22		
Cal. 9	g	23		
Cal. 8	A	24		
Cal. 7	b	25		
Cal. 6	c	26	S. CYPRIAN, B. of *Carthage* and Mart.	288
Cal. 5	d	27		
Cal. 4	e	28		
Cal. 3	f	29	S. MICHAEL & all Angels.	0
Pr. Cal.	g	30	S. IEROM the famous *Priest*.	420

October hath xxxj. Dayes.

Num. of dayes.			The Festivals and Saints dayes, &c.	Yeere of our Lord.
Calends	A	1	REMIGIVS Bish. of *Rhemes*.	544
Non. 6	b	2		
Non. 5	c	3		
Non. 4	d	4		
Non. 3	e	5		
Pr. Non.	f	6	S. FAITH, Virg. of *Agenne* in *France* and Martyr.	290
Nones	g	7		
Id. 8	A	8		
Id. 7	b	9	S. DENIS, the *Areopagite*, *Act.* 17. B. of *Paris* and Martyr.	99
Id. 6	c	10		
Id. 5	d	11		
Id. 4	e	12		
Id. 3	f	13	S. EDWARD the Confes. King of *England*, Transl.	1163
Pr. Id.	g	14		
Ides	A	15		
Ca. 17. No.	b	16	(dresse of *Ely* Abby.	
Cal 16	c	17	S. ETHELDRED, first foun-	680
Cal. 15	d	18	S. LVKE Euang.	
Cal. 14	e	19		
Cal. 13	f	20		
Cal. 12	g	21		
Cal. 11	A	22		
Cal. 10	b	23		
Cal. 9	c	24		
Cal. 8	d	25	CRISPINE, a *Roman* & M. at *Soyssons* in *France*.	285
Cal. 7	e	26	*Fast.*	
Cal. 6	f	27		
Cal. 5	g	28	S. SIMON and IVDE Apost. and Martyrs.	64
Cal. 4	A	29		
Cal. 3	b	30		
Pr. Cal.	c	31	*Fast.*	

Numb. of dayes.			The Festiuals and Saints dayes, &c.	Yeere of our Lord
Calends.	d	1	ALL SAINTS day.	*inst.* 613
Non. 4	e	2		
Non. 3	f	3		
Pr. Non.	g	4		
Nones.	A	5	Powder Treason day.	1605
Id. 8	b	6	LEONARD Confessor, a disciple of REMIGIVS in *France*.	546
Id. 7	c	7		
Id. 6	d	8		
Id. 5	e	9		
Id. 4	f	10		
Id. 3	g	11	S. MARTIN, B. of *Toures* in *France*.	397
Pr. Id.	A	12		
Ides	b	13	BRICE, Successor to S. MARTIN.	421
Cal 18. *Dec.*	c	14		
Cal. 17	d	15	S. MACHVTA a Britain, & B. of *Saintes* in *France*.	500
Cal. 16	e	16		
Cal. 15	f	17	S. HVGH Bish. of *Lincolne*.	1200
Cal. 14	g	18		
Cal. 13	A	19		
Cal. 12	b	20	S. EDMVND, K. & Mart. of whō S. *Edm. Bury* is named.	870
Cal. 11	c	21		
Cal. 10	d	22	S. CECILY Virg. and M.	225
Cal. 9	e	23	S. CLEMENT the first, B. of *Rome*, and Martyr.	92
Cal. 8	f	24		
Cal. 7	g	25	S. CATHERINE, Virg. and Martyr at *Alexandria* in *Egypt*.	305
Cal. 6	A	26		
Cal. 5	b	27		
Cal. 4	c	28		
Cal. 3	d	29	*Fast.*	
Pr. Cal.	e	30	S. ANDREW Apost. & Mar.	62

Numb. of dayes.		The Festiuals and Saints dayes, &c.	Yeere of our Lord
Calends	f 1		
Non. 4	g 2		
Non. 3	A 3		
Pr. Non.	b 4		
Nonæ	c 5		
Id. 8	d 6	S. NICHOLAS, B. of *Myra* in *Lycia*.	342
Id. 7	e 7		
Id. 6	f 8	Concept. of MARIE.	1466
Id. 5	g 9		
Id. 4	A 10		
Id. 3	b 11		
Prid. Id.	c 12	*Winter Solstice.*	
Ids	d 13	S. LVCIE Virg. and Mart. at *Siracusa* in *Sicilie*.	305
Cal. 19. *Ian*	e 14		
Cal. 18	f 15		
Cal. 17	g 16	O SAPIENTIA, an *Antiphona* heretofore sung in the Church (for the honor of Christs *Aduent*) from	
Cal. 16	A 17		
Cal. 15	b 18		
Cal. 14	c 19		
Cal. 13	d 20		
Cal. 12	e 21	fast. this day til *Christmas* Eue.	
Cal. 11	f 22	S. THOMAS, Apost. & Mar.	35
Cal. 10	g 23		
Cal. 9	A 24	*Fast.*	
Cal. 8	b 25	The Nativity of our LORD.	1
Cal. 7	c 26	S. STEPHEN the first Mart.	34
Cal. 6	d 27	S. JOHN Euang. & Apost.	101
Cal. 5	e 28	INNOCENTS day.	1
Cal. 4	f 29		
Cal. 3	g 30		
Pr. Cal.	A 31	SILVESTER Bish. of *Rome*.	335

A TABLE OF THE MOVEABLE FEASTS,

WHICH HAVE NO FIXED PLACE IN THE *Calender*, as the reſt there mentioned haue, but vary euery yeere from one day of the *Moneth* to another, according to the poſition of *Eaſter*, and the Changes of the *Moone*.

WHEREVPON THAT day doth depend.

A Table of the moueable Feasts.

The yeer of the L.	Septuages. Sunday.	Easter day.	Ascension day.	Whitsun-day.	Aduent Sunday.
1626	Febr. 5	Apr. 9	May 18	May 28	Decē. 3
1627	Ian. 21	Mar. 25	3	13	2
1628	Feb. 10	Apr. 13	22	Iune 1	Nou. 30
1629	Febr. 1	Apr. 5	14	May 24	29
1630	Ian. 24	Mar. 28	6	16	28
1631	Febr. 6	Apr. 10	19	29	27
1632	Ian. 29	Apr. 1	10	20	Decē. 2
1633	Feb. 17	Apr. 21	30	Iune 9	1
1634	Febr. 2	Apr. 6	15	May 25	Nou. 30
1635	Feb. 25	Mar. 29	7	17	29
1636	Feb. 14	Apr. 17	26	Iune 5	27
1637	Febr. 5	Apr. 9	18	May 28	Dec. 3
1638	Ian. 21	Mar. 25	3	13	2
1639	Feb. 10	Apr. 13	23	Iune 2	1
1640	Febr. 2	Apr. 5	14	May 24	Nou. 29
1641	Feb. 21	Apr. 25	Iune 3	Iune 13	28

RVLES TO KNOW WHEN THE MOVEABLE FEASTS AND HOLYDAIES BEGIN.

EASTER DAY (on which the reſt depend) is alwaies the firſt Sunday after the Full Moone, which beginneth next the Equinoctiall of the Spring in *March*.

Septuageſima	Sunday is	9	weekes before EASTER
Sexageſima		8	
Quinquageſima		7	
Quadrageſima		6	

Rogation Sund.	is	5. weeks	after EASTER.
Aſcenſion day.		40. days	
Whitſunday		7. weeks	
Trinity Sund.		8. weeks	

ADVENT SVNDAY is alwayes the neereſt

neereſt Sunday (whether before or after) to the Feaſt of S. *Andrew*, or that Sunday which falleth vpon any day from the 27. of *November*, to the 3. of *December* inclusiuely.

THE FASTING DAIES OF THE CHVRCH,

Or

Dayes of ſpeciall Abſtinence and Deuotion.

THe fortie daies of LENT.

2 The *Ember* weekes at the foure Seaſons, being the

Wednesday, Friday, and Saturday after
- the firſt Sunday in *Lent*.
- the Feaſt of *Pentecoſt*.
- *Holy Croſſe*. September. 14.
- S. *Lucies* day. December. 13.

3 The

3 The three *Rogation daies*, which be the *Munday*, *Tuesday*, & *Wednesday* before *Holy Thursday*, or the *Ascension* of our Lord.

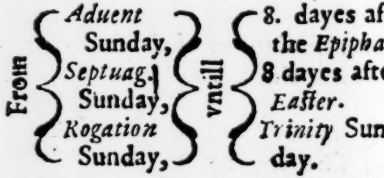
4. The Euens, or Vigills before

- The Nativity of *Christ*.
- The Purification } of the blessed *Virgin*.
- The Anuntiation } of the blessed *Virgin*.
- The Nativity of S. *Iohn Baptist*.
- S. *Matthias* } day.
- S. *Peter* } day.
- S. *Iames* } day.
- S. *Bartholomew* } day.
- S. *Matthew* } day.
- S. *Simon* & *Iude* } day.
- S. *Andrew* } day.
- S. *Thomas*, and } day.
- *All Saints* } day.

5 It hath been also an ancient religious custome to fast *All the Fridaies* of the yeere, except those that fall within the Twelue dayes of *Christmas*.

The

The Times wherein Marriages *are not vsually solemnized.*



Some of these being Times of solemne Fasting and Abstinence; some of Holy Festiuity and Ioy; both fit to be spent in such sacred Exercises, without other vnnecessary Auocations.

THE SVMME OF THE CATHOLIKE FAITH, CALLED THE APOSTLES *CREED:*

Diuided into Twelue Articles.

1 I Beleeue in God the Father Almightie, Maker of Heauen and Earth.

2 And in Iesus Christ his only Son our Lord.

3 Who was conceiued by the Holy Ghost, borne of the Virgin Mary.

4 He suffered vnder Pontius Pilate, was crucified, dead and buried.

5 He descended into Hell: the third day he rose again from the dead.

6 Hee ascended into Heauen, and sitteth on the right hand of God the Father Almightie.

7 From thence hee shall come to iudge the quicke and the dead.

8 I beleeue in the Holy Ghost.

9 The Holy Catholike Church, the Communion of Saints.

10 The

10 The forgiuenesse of sinnes.
11 The Resurrection of the body.
12 And the Life euerlasting. *Amen.*

☞ *By this* Faith, *(into which, and none but which, all Christians are baptized,) we learne to beleeue*

Catechis. in the B. of Com Pray-er.

1 *In God the Father, who hath made vs, and all the world.*

2 *In God the Sonne, who hath redeemed vs and all mankinde.*

3 *In God the Holy Ghost, who doth sanctifie vs, and all the chosen people of God.*

THE LORDS PRAYER DIVIDED INTO SEVEN PETITIONS.

The Preface.

Matth. 6. Our Father which art in Heauen.

The Petitions.

HAllowed be thy Name.
2. Thy Kingdome come,

3 Thy

3 Thy will be done in Earth, as it is in Heauen.

4 Giue vs this day our daily bread.

5 And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.

6 And lead vs not into temptation.

7 But deliuer vs from euill.

The Doxologie.

For thine is the Kingdome, the power, and the glory, for euer. *Amen.*

☞ *This* Prayer *is the foundation whereupon, and the Patterne whereby all our other Prayers muſt be framed. In it we deſire* * *God our heauenly Father, who is the Giuer of all Goodneſſe, to ſend his grace vnto vs, and all others; that we may* 1 *worſhip him,* 2 *ſerue him, and* 3 *obey him, as wee ought to doe. And wee pray vnto Him, that he would* 4 *ſend vs all things, which be needfull both for our ſoules and bodies; that hee would bee* 5 *mercifull vnto vs, and forgiue vs our ſinnes; that it would pleaſe him to* 6 *ſaue and defend vs in all our temptations, and* 7 *preſerue vs from all dangers both ghoſtly and bodily. And foraſmuch as we truſt be*

Catechiſ. in the B. of Com Prayer.

* The Preface.

1. Petition. 2. 3.

4

5

6

7

The Concluſion.

he will doe all this of his mercy & goodnesse, through our Lord Iesus Christ, therfore we say, Amen, So be it.

THE TEN COMMANDEMENTS.

The first Table.

I.

Exod. 20. GOd spake these words, and said, I am the Lord thy God, Thou shalt haue none other Gods but me.

II.

Thou shalt not make to thy self any grauen image, nor the liken esse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous God, and visit the sins of the fathers vpon the children, vnto the third & fourth generation of them that hate me, and shew mercy vnto thousands in them that

that loue me, and keepe my Commandements.

III.

Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

IV.

Remember that thou keepe holy the Sabbath day. Sixe daies ſhalt thou labour, and doe all that thou haſt to do: but the ſeuenth day is the Sabbath of the Lord thy God. In it thou ſhalt doe no manner of worke, thou and thy ſon, and thy daughter, thy man-ſeruant, and thy maid-ſeruant, thy cattell and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea and all that in them is, and reſted the ſeuenth day. Wherefore the Lord bleſſed the ſeuenth day and hallowed it.

THE SECOND TABLE.

V.

Honour thy father and thy mother, that thy daies may bee long in the land which the Lord thy God giueth thee.

VI.

Thou ſhalt doe no murther.

VII.

Thou ſhalt not commit adultery.

VIII.

Thou ſhalt not ſteale

IX.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

X.

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.

THE DVTIES INIOYNED, AND THE SINS FORBIDDEN IN THE TEN COMMANDEMENTS.

☞ *Which may ſerue for a direction to know, or to make knowne our manifold offences againſt God and man.*

The duties of the first Commandement.

1. *Thou shalt haue no other Gods, &c.*

TO *acknowledge* the eternall *Deitie* of the onely true God.

2 To *worship* him with all *inward* deuotion of our soules.

3 To *loue, honour*, and *obey* him for his *owne* sake.

4 To *feare* and call vpon him, to *trust* and *beleeue* in him, and *none* but him, all the dayes of our life, without giuing any share of his honour to *Angels*, or *Saints*, or any other Creature.

Offenders against the first Commandement.

THey that by their euill disposition endeauour to perswade themselues that there is *no* God.

2 They of whom God is altogether vnapprehended, and who passe a-

way their time as if there were no God at all, without any desire or care to know him as a rewarder of the good, and a punisher of the euill doers.

3 They that imagine, or wickedly fancy and worship any *more gods* than one.

4 They that preferre, or *loue* anie thing whatsoeuer before the seruice & will of God.

5 They that by *dispaire* distrust him, or by boldnesse presume vpon him.

6 They that beleeue him not, and are vnstable or *doubtfull* in the truth of that Faith which he hath reuealed.

7 They that *tempt* Him to shew his power without cause, and are not content with the ordinary wayes and meanes that hee hath ordained for all things.

8 They that vse inchantments, witchcrafts, sorceries, superstitious obseruation of dayes, prediction of fortunes, inuocation of spirits, or any other creatures; which be all the wicked inuentions of the deuill.

The

The dueties of the second Commandement.

2. *Thou ſhalt not make to thy ſelf, &c.*

TO apprehend God as an infinite and incomprehenſible Eſſence, without any *form* or *ſhape* of our owne fancying or framing, wherby to make a repreſentation of him.

2 To honour & vvorſhip him with the lowly reuerence, euen of our Bodies alſo.

3 This to bee *religiouſly* done vnto him, and vnto *none* but him; to his diuine Eſſence, and not to the *Images* that men may vainly frame of him.

4 This alſo to be done *purely*, without any ſuch outward and ſolemne worſhip to bee giuen either to the *perſon*, or to the *Image* of Saint, or Angell, or any other creature whatſoeuer.

Offenders of the second Commandement.

THey that fancie to themselues anie likenesse of the Deitie, or frame and make anie *Image*, either of God the Blessed Trinitie, or of God the Father, who neuer appeared to the world in a visible shape.

2 They that make any other *Images*, or the likenesse of any thing whatsoeuer (bee it of *Christ*, and his *Crosse*, or be it of his blessed *Angels*,) with an intent to fall down and worship them.

3 They that are worshippers of idols, or representments of false gods.

4 They that are worshippers of *Saints Images*, and out of a false opinion of promeriting the protection of the blessed *Virgin* or any other *Saint* of God, do giue a religious adoration to those vsuall representments which be made of them.

5 They also that are no due worshippers of God himselfe, that fall not lowly downe before his presence, religiously to adore him aswell with their bodies as their soules.

6 They

6 They that rudely refuſe, or careleſly neglect to kneele, bow, and proſtrate themſelues, to vncouer their heads, or to ſtand with ſeemely awe and reuerence before the preſence of his Maieſtie, as at all times of his ſeruice, ſo chiefly at the *times*, and in the *places* of his *publicke worſhip*.

7 They that regard not the threatnings of his vengeance vpon them that transferre his honour to any other, nor the promiſes of his mercies vpon them that duly worſhip him.

The duties of the third Commandement.

3. *Thou ſhalt not take the Name of, &c.*

TO honour the moſt holy and reuerend Name of God.

2 To ſpeake of it with religious awe and feare, and that in matters ſerious and weightie onely.

3 To vſe both it, and all things that are conſecrated vnto it, hauing his

Name and ſtampe vpon them, with all due regard.

Offenders againſt the third Commandement.

THey that account no more of the Great Name of God than of another *common* thing.

2 They that vſe vain and cuſtomarie *ſwearing*.

3 They that in matters ſerious ſweare falſly, and *periure* themſelues.

4 They that abuſe the Name of God, or any of his creatures, to *curſing* and bitter execrations.

5 They that make raſh oathes, and ſudden inconſiderate, or light *vowes* for things vnlikely, vnlawfull, vnprofitable, hurtfull, or impoſſible to be performed.

6 They that breake any holy, ſolemne, lawfull, and deliberate *vowes*.

7. They that *murmure* againſt God, or *blaſpheme* his Name.

8 They that make *curious* and *wanton queſtions* concerning the Nature, the Actions, and the *ſecret Decrees* of God, not contenting themſelues with that which hee hath reuealed

uealed in his Word.

9 They that contemne his Saints, that prophane his Temples, that slight his Sacraments, that regard not his seruice, that vse and speake of these, as of common things, whereas they haue Gods marke vpon them, being set apart and dedicated to the seruice of his most holy and fearfull Name.

The Dueties of the fourth Commandement.

4. *Remember that thou keepest holy, &c.*

AS men, to keepe holy one day of seuen.

2 As Christians, to keepe that day of the seuen, which because Christ arose on it, is called The Lords day: & his Church, according to Apostolical institution, hath euer obserued it.

3 Vpon this day to giue God a solemne and a publicke worship in the Congregation of his Saints.

4 To rest from vnnecessarie seruile

labours and the common affaires of the world.

5 To giue almes of what we haue, and to shew forth our charity in works of mercy and deuotion, as we are able to performe them vnto others.

Offenders against the fourth Commandement.

THey that put no difference betweene this solemne Festiuall, and the common daies of the week.

2 They that set themselues to needlesse, worldly, and seruile affaires vpon the Sunday, or suffer those ouer whom they haue authority (as being their Husbands, Parents, Masters, or lawfull Gouernours) to doe the like, or any way to neglect the holy dueties of the day.

3 They that spend it away in idle and vaine sports; that eate and drink, or discourse, or sleep it away.

4 They that neglect to be duly present and assistant at the publike Seruice of the Church, wherby God hath this day his solemne Homage and worship done him.

5 They

5 They that refuse to giue their almes, and do other the works of mercie and charitie, according to their owne power, and the necessity of other good Christians.

6 They that vnder a pretence of seruing God more strictly than others (especially for hearing & meditating of Sermons,) doe by their Fasts, and certaine Iudaizing obseruations, condemne the ioyfull Festiuitie of this High & Holy day, which the Church allowes; First, for the spirituall exercises of the soule, and then for the lawfull and conuenient recreation of the bodie, in due time.

The Dueties of the fifth Commandement.

5. Honour thy Father and thy Mother, &c.

TO loue, honour, and obey our Father and Mother with all lowlines and reuerence.

2. To succour, help, and serue them in their need,

3. In

3. In like manner, faithfully to ſerue, honour and humbly obey the King; to reuerence his ſacred power, and his Soueraigne Authority ouer vs.

4 To liue by his lawes & commandements, according to Gods bleſſed Word and Ordinance, and not at our owne pleaſure, to do what we will.

5. To liue in an orderly and quiet ſubiection to the Kings ſubordinate Magiſtrates; to our Husbands, Maſters, Tuters, & Gouernours, with all fidelitie.

6 To ſubmit our ſelues lowly and reuerently to them that are our ſpirituall Guides, & Fathers, the Prelates and Prieſts of Gods Church.

7 Finally, to carrie our ſelues meekly to all, and humbly to them that bee our Betters in any kinde or degree whatſoeuer; not denying them their due loue and regard that be our inferiours, or vnder our authority.

Offenders againſt the fifth Commandement.

THey that diſobey the lawfull commands of their Father or Mother.

2 They

2 They that *neglect*, or *despise*, or *grieue* their persons.

3 They that *murmure*, *mutine*, *rebell*, and *dishonour* the *King*, either by denying *reuerence* to his Person, or *obedience* to his Lawes, or *due maintenance* to his State.

4 They that are vndutifull to their *Husbands*, *Masters*, and *Gouernours*, in such matters as bee within their power and authority.

5 They that neither reuerence the persons, nor obey the precepts, nor care for the authority of their *Ecclesiasticall Gouernours*.

6 They that giue offence by *disregard*, of any, specially of them that are *more aged*, & better than themselues.

7 They that are *vnthankfull* to their *Benefactors*.

8 They that neglect to giue vnto their *wiues*, their *children*, their *kinred*, their *neighbours*, or any their *inferiours* that loue and regard which seuerally belongs vnto them.

The Dueties of the sixth Comandement.

6. Thou shalt doe no murther.

TO protect and preserue, as much as in vs lies, the *person* or the *life* of anie man whatsoeuer.

2 To procure *peace* & *loue* among all sorts of people.

Offenders against the 6. Commandement.

THey that *murder themselues*, or studie and vse meanes to *hasten* their owne death.

2 They that *destroy* the *liues* of other men, or *consent* to haue them destroyed; and offer any *violence* or *hurt* to their persons.

3 They that beare any *anger, enuie, hatred, malice, vncharitablenesse*, or any kind of *mischeuous indignation* against others.

4 They that be sowers of *strife* and *sedition* among any men whatsoeuer.

5. They that are giuen to *reuenge* and *oppression*.

6 They that are *priuie* to any *conspira-*

ſpiracies againſt the *liues* or bodies of other men, and reueale them not.

7 They that *feed* or *clothe* not him who is ready to *periſh* with hunger and cold.

8 They that may, and *aſsiſt* him not, who at any time is in *danger* of hurt, or of the loſſe of his life.

9 They that haue no care of their owne *health* and *being*.

10 They that procure, or conſent to the procuring of *Abortiue* children.

The dueties of the ſeuenth Commandement.

7. Thou ſhalt not commit adultery.

TO keep our bodies in *temperance*, *ſobrietie*, and *chaſtitie*.

Offenders againſt the 7. Commandement.

THey that by *adultery*, *inceſt*, *fornication*, or any other *vncleannеſſe* defile the body.

2 They that are *laſciuious* in their ſpeech, *wanton* in their geſture, and *immodeſt* in their attire.

3 They that bee *vncleane* and *luſtfull*

full in their thoughts.

4 They that delight in *lewd* and *wanton companie*, in idle and *vnchaste songs*, in fond and *filthy discourse*.

5 They that are *luxurious* in their *diet*, and abuse their bodies, either by *gluttonie* or *drunkennesse*.

6 They that keepe open or priuate *stewes*, that sollicit, or consent vnto the fond loue, or vncleanneſſe of others.

7 They that presume to doe any thing beyond the bounds of modestie and *shamefastnesse*.

The Dueties of the eighth Commandement.

8. *Thou shalt not steale.*

TO preserue our neighbours *goods*, and to suffer euerie man to enioy what is his owne quietly and faitely to himselfe.

Offenders against the eighth Commandement.

THey that go about to hurt and impaire other mens *estates*, either by open wrong and violence, as by

spoiling

spoiling and *robbing* men of their goods; or by secret purloyning and deceit, as by *cheating* and cuoning in bargaines, by *false weights* and measures, by all kinde of *beguiling contracts*, and by *vnlawfull suites* or *tricks* at the Law.

2 They that bee inordinate in *gaming*, and in vnnecessarie *consuming* or spending of their *goods*.

3 They that be immoderate in running into *debt*, to the losse and hinderance of their owne, or of any other mans estate.

4 They that by anie violence or fraud *detaine* and keepe other mens goods vnto themselues.

5 They that are *couetous*, vniust, giuen to vsurie and oppression.

6 They that *deceiue*, or *defraud* the KING of his *subsidies* and other *duties*; the *Priest* of his *Tithes* and *offerings*, the *Orphans*, &c. of their *Legacies*, the *Seruant* of his *wages*, and the like.

The

The Dueties of the ninth Commandement.

9. Thou shalt not beare false witnesse, &c.

TO preserue euery mans *good name*, to beare witnesse to the *truth*, and to speak well of them that deserue not otherwise.

Offenders against the ninth Commandement.

THey that bring in *false witnesse*, or *vniust accusations* against any man.

2 They that openly *slander*, or secretly *detract* from his credit and estimation.

3 They that are giuen to *flatterie*, and to telling of *lies* or false tales.

4 They that inordinately *diuulge*, or blaze abroad other mens *faults* and infirmities.

5 They that *conceale the truth* to the preiudice of another, being required by iustice or charity, to giue testimonie there unto.

The

The Dueties of the tenth Commandement.

10. *Thou ſhalt not couet thy neighbours,&c.*

TO *content* our ſelues with what wee haue of our *owne*, and with that eſtate of life whereunto God hath called vs.

2 To *couet* nothing that belongs to other men.

Offenders againſt the tenth Commandement.

THey who though they vniuſtly poſſeſſe not, yet *couet* and deſire that which is another mans, as his Wife, his Fortunes and the like.

2 They that *enuy* other mens wealth and proſperitie.

3 They that with *greedineſſe* hunt after the riches, pleaſures, and honors of this world.

4 They that hauing food and rayment, are *ouer-ſollicitous* and diſquieted in their minds for more.

☞ *Many other offences there be against Gods Commandements; some so obuious that they need not, and some so enormious that they would not be named: but both the one and other easie to be reduced vnto these that haue beene already specified.*

THE TWO PRECEPTS OF CHARITY, Or *The Lawes of Nature,*

Matth. 22. 1 TO loue God aboue all, for his *owne* sake.

2 To loue all men as our selues for *Gods* sake, and to doe vnto others, as we would they should do vnto vs.

The Precepts of the Church.

1 TO obserue the **Festiuals* and Holy daies appointed.

2 To keep the **Fasting daies* with deuotion and abstinence.

3 To obserue the* *Ecclesiasticall Customes* and *Ceremonies* established, and that without frowardnesse or contradiction.

4 To

**The Church Calendar*

**The Rubrick after the Nicen Creed*

**Can 6. and The Preface of Ceremonies.*

4 To* repair vnto the publike Seruice of the Church for *Matins* and *Euensong*, *for *Sermons*, & other *holy offices* at times appointed, vnleſſe there be a iuſt and an vnfeigned cauſe to the contrarie.

*Preface to the Book of Common Prayer.

*Rubrick at the end of the *Communion*.

5 To receiue the* *Bleſſed Sacrament* of the *Body* and *Blood* of Chriſt with frequent deuotion, and three times a yeere at leaſt, of which times *Eaſter* to be alwaies one.* And for better preparation thereunto, as occaſion is, to diſburthen and quit our conſciences of thoſe ſins that may grieue vs, or ſcruples that may trouble vs, to a learned and diſcreet prieſt, and from him to receiue aduice, and the benefit of *Abſolution*.

*The ſecond Exhortation to bee read before the *Communion*.

Biſhop *Ouerals*, and Biſhop *Andrewes* Articles in the Viſitation of their Dioceſſe.

The Sacraments of the Church.

THE principall, and truly ſo called, (as generally neceſſary to ſaluation) are *Baptiſme* and *The Lords Supper*.

Catech. *of the Sacram.* S. Aug. *ep.* 118.

The other Fiue, that is to ſay, *Confirmation*, *Penitence*, *Orders*, *Matrimonie*, and *Viſitation of the ſicke*, or *Extreme Vnction*, though they be ſometimes called, & haue the name of Sacraments, yet

Articles of Relig. *Artic* 25. Acts 8. Ioh 20. 1. Tim 4. Ephes. 5. Iames 5.

yet haue they not the like nature that the Two principall and true Sacraments haue.

The three Theologicall Virtues.

1. Cor. 13. Faith, Hope, and Charitie.

Three kinds of Good Works.

Matth. 6. Faſting, Prayer, and Almeſdeeds.

Seuen Gifts of the holy Ghoſt.

Eſay 11. The, 1. *Prayer* in the forme of our Confirmation. 1. The Spirit of Wiſedome, 2. and Vnderſtanding. 3. The Spirit of Counſell, 4. and Ghoſtly Strength. 5. The Spirit of Knowledge, 6. and Pietie. 7. The ſpirit of a holy & a godly Feare.

The Twelue Fruits of the Holy Ghoſt.

Gal. 5. Loue, Ioy, Peace, Patience, Mercy, Goodneſſe, Long-ſuffering, Meekneſs, Faith, Modeſtie, Shamefaſtneſſe, Sobriety.

The Spirituall works of Mercy.

Matth. 18. Iam. 5. Gal. 6. Prou. 27.

1. To inſtruct the Ignorant.
2. To correct offenders.
3. To counſell the doubtfull.
4. To comfort the afflicted.

5 To ſuffer iniuries with patience. Eccles. 28.
6. To forgiue offences and wrongs. Rom. 15.
7. To pray for others. Mark. 11.

The Corporall workes of mercy.

1. To feed the hungry, and to giue drinke to the thirſtie. Matth. 25
2. To clothe the naked. Math. 25
3. To harbor the ſtranger & needy. Tob. 1.
4. To viſit the ſicke. Eſay 58.
5. To miniſter vnto priſoners and captiues. Tob. 12.
6. To bury the dead.

The eight Beatitudes.

Bleſſed are the poore in ſpirit, for theirs is the Kingdome of Heauen. Matth. 5.

2. *Bleſſed* are they that mourne, for they ſhall receiue comfort.

3. *Bleſſed* are the meeke, for they ſhall receiue the inheritance of the earth.

4. *Bleſſed* are they that hunger and thirſt after righteouſneſſe, for they ſhal be ſatisfied.

5. *Bleſſed* are the merciſull, for they ſhall obtaine mercy.

6. *Bleſſed* are the pure in heart, for they

they ſhall ſee God.

7. *Bleſſed* are the Peacemakers, for they ſhall be called the Children of God.

8. *Bleſſed* are they that ſuffer perſecution for righteouſneſſe ſake; for theirs is the Kingdome of Heauen.

Seuen deadly ſinnes, as they are commonly ſo called.

Gal. 5. 1. Pride, 2. Couetouſneſſe, 3. Luxurie, 4. Enuy, 5. Gluttonie, 6. Anger, 7. Sloth.

The contrary vertues.

1. Humilitie, 2. Liberalitie, 3. Chaſtity, 4. Gentleneſſe, 5. Temperance, 6. Patience, 7. Deuout and earneſt ſeruing of God.

QVATVOR NOVISSIMA,

OR,

The foure laſt things that befall any men.

Matth. 25. Heb. 9. Death. Iudgement. Hell or Heauen.

A COLLECTION OF PRIVATE DEVOTIONS, FOR THE HOVRES OF PRAYER.

D

OF THE ANCIENT AND ACCVSTOMED TIMES OF PRAYER in generall.

AT all times, and in all places to giue thanks and praise vnto Almighty God our heauenly Father, with all manner of deuout Prayer and Supplication, is no more than our very meet, right, and bounden Duety. [a] *But in as much as the common imployments of most, and the naturall infirmi-*

[a] S. Basil. in Regu. Interr. 7.

ties of all ſorts of people be ſo great, that whiles they haue this body of fleſh vpon them, they cannot poſsibly attend the heauenly Exerciſe of Prayer and Thanks-giuing without any Intermiſsion at all: it hath therefore been the cuſtome of religious and godly perſons in all ages, to appoint themſelues certaine ſet Times *and* Houres *of the day, wherein to performe their Deuotions. By which meanes it came to paſſe, that as other* [b] *careleſſe people ſpent the whole day either in their owne affaires, or pleaſures, theſe men beſtowed it, or the chiefe and more eminent parts of it at leaſt, in the affaires and ſeruice of God.*

b S. *Chryſoſt.* hom. 59. ad pop Antioch.

* Luc. 18. 1.

They that vnderſtood Chriſt's Parable ſo, as if * men ought alwaies to pray, *and to doe nothing elſe, miſtooke the matter, and were put into the* [c] *Catalogue of Hereticks*

c S. *Aug.* de hæreſ. l. 57. & epiſt. 121. ad Prob.

tickes for their labour. They on the other side, that went about to take away all set Times *of* Prayer, *to maintaine their affected libertie, and to doe it onely when they list, haue deserued no lesse blame, and incurred no milder censure. Wise men haue gone an euen path, and expounding the Scripture, for continuall Prayer, by the continuall Practice of the Church, haue neither one way, nor other, offered any violence to Deuotion.*

Isid. de eccles off. l. 1. cap. 22.

The Practice then of old hath been, so to keepe vp Prayer, that men might keepe vp themselues withall. [d] Three *times a day to performe this Dutie; and otherwhiles* [e] Seuen *times a day to doe it, was* K. DAVIDS *sacred resolution; but* Three *times a day, howsoeuer,* [at Euening, & Morning, and at Noon-day,] *was his custom to pray, and that* [instantly,] *in solemne*

d Psal. 55. 18.

e Psa, 119.

lemne and deuout manner. After him, the great Prophet of God that lined in Babylon *accuſtomed himſelfe to kneele vpon his knees, and in his chamber to pray* three times *a day towards* Ieruſalem, [f] *(ſaith the ſtory)* as hee was alwaies wont to doe.

f Dan. 6. 10.

From which holy Examples, it afterwards came to paſſe, that what was by them ſo religiouſly obſerued vnder the Law, three times *a day (at leaſt) to offer vp prayers and thankeſ-giuing to Almightie God,* [g] Num. 28 *beſides the* g Morning *and the* Euening ſacrifice, *was by Chriſtians as piouſly continued and practiſed vnder the Goſpell alſo; both Iewes and Chriſtians being in this duty but equall ſeruants to the ſame* Trinitie, *the God both of Law and Goſpell.* It is from the Prophet DANIEL *(ſaith* Saint [h] CYPRIAN) that wee Chriſtians

Iſid. etym. lib. 6. c. vlt.

h S. Cypr. de orat. dom. in fine.

ſtians haue our THIRD, our SIXT, and our NINTH houre of Prayer, which we duly obſerue in reuerence of the BLESSED TRINITY.

Beſides theſe (ſuch was the ardor of ancient pietie) they added yet more, and aſwell in imitation of King DAVIDS *holy Reſolutions before mentioned, as alſo in honour of thoſe times, which the ſpeciall Actions of God, and of our Sauiour, had in a manner made ſacred vnto them, they* augmented their houres of Prayer, (*i ſaith that old godly Father*) *and made their Deuotions more frequent and feruent than they were before.* S. *Ambr.* lib. 3. de Virgin. i S. *Cypr.* ibid.

Such are theſe Houres *&* Prayers *that hereafter follow; which be not now ſet forth for the countenancing of their Nouelties that put anie truſt in the bare recitall onely of a few Praiers, or place any*

vertue in the beadroll or certaine number of them at such and such set-houres; but for the heartie imitation of that Ancient and Christian pietie, to whom the distinction of Houres *was but an orderly and vsefull, no superstitious or wanton performance of their duties.*

And surely, so small a part of our Time taken vp from other common actions, if not perhaps from doing ill, or doing nothing; and so small a Taske, though but voluntarily imposed vpon our selues for Gods seruice, will neuer vndoe vs, nor euer proue to be an abridgement of our Christian libertie, who say, our delight is to be * numbred with the Saints *of old, and professe euery day, that* [a] Gods seruice is perfect freedome.

* In the *Te Deum*
[a] In the 2. Coll. for Morn. Pr.

CERTAINE CHOICE SENTENCES OVT OF HOLY SCRIPTVRE,

Whereby the frequency of Prayer and Deuotion is highly commended *vnto vs*

PSAL.34.15.

THe Eyes of the Lord are ouer the righteous, and his Eares are open vnto their Prayers.

MATTH.7.7.

Aske, and it shalbe giuen you; seek, and yee shall finde; knock, and it shall be opened vnto you.

MARK.13.35.

Watch and pray, for yee know not at what houre the Lord will come.

LVK.11.8.

Because of his importunity, hee will rise, and giue him what he needeth.

LVK.18.1.

It behoueth alwaies to pray, and not to be weary.

LVK.18.7.

And shall not God heare, and auenge his seruants, that pray night & day vnto him?

EPHES.6.18.

Pray alwaies with all maner of Praier and Supplication in the Spirit, and watch thereunto with all instance and supplication for all Saints.

1.THES.5.17.

Pray without ceasing. And in all things giue thankes: for this is the will of God in Christ Iesus.

1.TIM.2.1.

I will therefore that first of all Prayers and Supplications, Intercessions and Giuing of Thankes bee made for all men; for Kings, and for all that are in authority, that we may leade a quiet and a peaceable life in all godlinesse and honestie: for this is good, and acceptable in the sight of God our Fa-

ther

ther, who will haue all men to bee saued, and to come to the knowledge of his truth.

IAM. 5. 16.

The effectuall feruent Prayer of a righteous man auaileth much.

REVEL 5. 8.

The Prayers of the Saints are like the golden vials, that are full of sweete Odours.

S. GREG. NYSSEN. *hom. de orat.*

PRayer is a worke of the same dignitie and honour, wherein the Angels and Saints of Heauen themselues are imployed. It is an Aduocate for the guiltie, a Redemption for the captiue, a Rest for the wearied, & a Comfort for the sorrowfull. It is our watch-towre whilest we sleepe, and our safeguard whilest we are awake.

S. CHRYSOST. *de orando Deum*

When I see a man that loueth not his Prayers, and is not frequent at his Deuotions, I shall presently conclude him

him to be a miſerable creature, and to haue nothing in him at all, that is worthy of commendation.

IDEM, *ibid.*

As the light of the Sunne is to the Eye of the Body; ſo is prayer to the Soule.

IDEM, *ibid.*

I cannot but admire and wonder at the great loue of God towards man, for vouchſafing him ſo high an honor, as familiarly to ſpeake vnto him by prayer.

IDEM, *Homil. contra Pſeudo-Proph.*

Heare how the bleſſed Apoſtle cryeth out vnto vs to bee inſtant in prayer, to pray without ceaſing; that is, though not euery minute of our life without intermiſſion, yet that as long as we liue, and vpon all occaſions, we neuer giue ouer prayer, but ſtill and ſtill continue in it. Pray therefore when thou art at home in thy houſe, and when thou art abroad in thy iourney. Pray when thou lyeſt downe, and when thou riſeſt vp. But when thou prayeſt, pray with humility, &c.

PIOVS EIACVLATIONS,

OR,

Short PRAYERS, to be committed vnto perfect memorie, for our first Holy Exercise *in the beginning of the Day:*

According to the direction of S. AMBROSE in his third Book *de virgin.*

When we first awake.

LIghten mine eyes, O Lord, that I sleep not in death. Psal. 13.

Awake thou that sleepest, and arise from death, and Christ shal giue thee light. Ephes. 5.

Open thou mine Eyes, O Lord, that I may see the wonders of thy Law. Psal. 119.

At

At our vprising.

IN the Name of the Father, and of the Sonne, and of the Holy Ghost, Amen. Blessed bee the holy and vndiuided Trinitie, now and for euermore.

Or this.

IN the Name of our Lord Iesus Christ, who was crucified for me, I arise from mine owne rest, to do him seruice. He by his Crosse and Passion, saue me, bless me, gouerne mee, and keepe mee this day and for euer. Amen.

Psal. 3. I layd mee downe and slept, and rose vp againe, for the Lord hath susteyned me.

At our Apparrelling.

According to the direction of S. BASIL, *orat. in Martyr.* IVLIT.

CLothe mee, O Lord, with the Ornaments of thy heauenly Grace,

Grace, & couer me with the Robes of righteousnesse.

Put yee on the Lord Iesus Christ, and make no prouision for the flesh to fulfill the lusts thereof, Rom. 13.

At the washing of our hands.

WAsh me cleane, O Lord, from my wickednesse, and purge me from my sins. Psal. 51.

Cleanse me, O God, by the bright fountaine of thy mercy, and water me with the dew of thine abundant grace, that being purified from my sinnes, I may grow vp in good workes, truly seruing thee in holinesse and righteousnes all the daies of my life.

And then humbly commending our selues to Gods protection, vpon our knees.

INto the hands of thy blessed protection and vnspeakeable mercie, O Lord, I commend this day my soule and my bodie, with all the fa-

faculties, powers, and actions of them both, beseeching thee to bee euer with me, to direct, sanctifie, and gouerne mee in the wayes of thy Lawes, and in the workes of thy Commandements; that through thy most mighty protection, both here and euer I may be preserued in body and soule, to serue thee the only true God, through Jesus Christ our Lord. Amen.

At our going abroad.

Psal. 25. Shew me thy waies, O Lord, and teach me thy pathes,

Psal. 5. Lead me, O God in the way of thy truth, and guide me for thy mercies sake.

Psal. 91. O giue thine Angels charge ouer me, to keep me in all my waies.

When wee heare the Clocke at any houre of the day.

Psal. 90. TEach mee, O Lord, to number my daies, that I may applie my heart vnto wisedome.

Our

Our time passeth away like a shadow, and wee bring our daies to an end, like a tale that is told.

Have mercy upon mee, O Lord, now, at the houre of death.

At our entrance into the Church.

As for mee, I will goe into thy House, O Lord, in the multitude of thy mercies, and in thy feare will I worship thee in thy Holy Temple. Psal. 5.

Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth.

My soule hath a desire and longing to enter into the Courts of the Lord.

When wee are come into the Quire.

O how amiable are thy dwellings, thou Lord of Hosts! one day in thy Courts is better than a thousand. Psal. 84.

Blessed are they that dwell in thy House,

Houſe, they ſhall be alwaies praiſing thee.

When wee fall downe to worſhip and adore before the preſence of God.

Reuel.4. HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come: wee worſhip him that liueth for euer, and caſt our ſelues before his Throne.

Thou art worthy, O Lord our God, to receiue Glory, and Honour, and Power, for thou haſt created all things, and for thy wils ſake they are, and were created.

A DIVINE HYMNE, preparatiue to *Prayer.*

VVHen to thy God thou ſpeak'ſt
O creature meane,
Lift vp pure hands,
lay downe all foule deſires:
Fixe thoughts on heauen,
preſent a conſcience cleane;
Such holy balme
to mercies throne aſpires;
Confeſſe faults guilt,
craue pardon for thy ſin:
Tread holy pathes,
call grace to guide therein.

It is the Spirit
with reuerence moſt obey
Our Makers will,
to practiſe what he taught.
Make not the fleſh
thy Counſell when thou pray
'Tis enemy
to euery vertuous thought:

It

It is the foe
we daily feed and cloath,
It is the prison
that the soule doth loath.

Euen as *Elias*
mounting to the skie,
Did cast his Mantle
to the earth behind:
So when the heart
presents the prayer on high,
Exclude the world
from traffick with the mind.
Lips neere to God,
and ranging heart within,
Is but vaine babling
and conuerts to sin.

Like *Abraham*
ascending vp the hill
To sacrifice,
his seruants left below,
That he might act
the Great Commanders will,
Without impeach
to his obedient blow;
Euen so the soule
remote from earthly things
Should mount saluation's shelter,
mercie's wings.

Nothing

Nothing more gratefull
in the Higheſt Eyes;
Nothing more firme
in danger to protect vs;
Nothing more forcible
to pierce the skies,
And not depart
till mercy do reſpect vs.
And as the ſoule
life to the body giues,
So Prayer reuiues
the ſoule, by Prayer it liues.

THE HOVRES OF PRAYER.

AN ADVERTISEMENT CONCERNING THE DIVISION OF THE HOVRES FOLLOVVING.

IT appeareth both by the Hiſtories of the Iewes, and by plaine obſeruations out of the New Teſtament, that the ſpace of the day from the Morning to the Euening was ſolemnely diuided into foure equall parts, which they called Houres [to wit,] the Firſt, the Third, the Sixth, and the Ninth. The Firſt Houre comprehended the whole ſpace from the Sunne being riſen, about ſixe of the clocke in the Morning after our account, till Nine, or thereabouts. The Third Houre began from thence, and laſted till High-noone with vs. The

Sixth, *from thence to our* three *of the clocke after Noone. The* Ninth, *from that houre, to the Veſpers, or* Euenſong, *about* ſixe *in the Euening, or ſun-ſet. And what was done in any part of theſe* foure *ſpaces was indifferently taken, and ſaid to be done in that* Houre, *whereunto euery ſpace of time was allotted. In which reſpect,* S. MARKE, *chap.* 15. 25. *ſaith,* It was the THIRD Houre when they crucified Chriſt: *and yet* S. IOHN, *chap.* 19. 14. *ſaith,* It was about the SIXT Houre *before hee was yet crucified. Nor is there any contradiction at all betweene theſe two Euangeliſts;* S. MARKE *vnderſtanding the laſt part of the* Third *Houre, which was now at the very end; and* S. IOHN *meaning, that it was now neere vpon the beginning of the* Sixt *Houre, which was immediately to follow; the ending of the* Third, *and the beginning of the* Sixt *being both one, and the ſame point of time.*

THE FIRST HOVRE, OR, THE MORNING PRAYERS.

☞ Which haue been diſtinguiſhed. but of late times, being anciently both one Houre of Prayer. RADVL. DE RIVO. *in lib. de Can. obſerv. propoſ.* 14.

THE ANTIQVITIE OF THE MATTINS, OR, MORNING PRAYER.

DEDVCED ASWELL FROM THE TESTIMONY of the ſacred Scriptures, as from the holy Fathers of the Church.

IN *the Primitive Church it was daily the firſt ſpeech which thoſe good Chriſtians uſed, and the firſt thing they did,* Ante omnia adoremus Dominum, qui fecit nos, (i.)

[*Before we doe any thing, let vs fall down & worship the Lord that made vs.*] *They would serue God first, and then serue themselues; as* S. IEROME, *tells the story of* HILARION; *When hee and his company were somewhat early inuited to their* Mornings *Refection in a vineyard,* Maledictus sit *(saith the Holy Man)* qui prius Refectionem Corporis, quàm Animæ quæsierit, reddamus Domino officium, oremus, psallemus, & sic properabimus, &c. (.i.) [*Let him not prosper, that seekes to feede his Body, before he hath refreshed his Soule, or doth any thing, before he hath offered vp his* Prayers *and Prayses with all Deuotion to Almighty God, &c.*]

S. HIER. in vit. HILAR.

And many are the sacred directions, and pious examples of holy men in all ages before vs, whose custome it was euery day to begin Gods seruice, *when the* day *it selfe* began; *and to set apart the* first houre *of their* Morning *for the more cheerefull performance of their heauenly Deuotions, as by these subsequent* testimonies *may at large appeare.*

FROM

FROM THE HOLY SCRIPTVRES.

EXOD. 36. 3.

AND they brought their offerings vnto him euery MORNING.

NVMB. 28. 2.

My ſacrifices for a ſweet ſauour, yee ſhall obſerue to offer mee in their *due ſeaſon*. The offering of the MORNING is for a continuall, and a daily offering.

1. SAM. 1. 19.

And they aroſe VP EARLY IN THE MORNING, and worſhipped before the Lord, and ſo returned to their houſe.

1. CHRON. 23. 30

Their office was to waite and to ſtand euery MORNING, to thanke and praiſe the Lord.

IOB 38. 7.

The MORNING Starres ſang together, and all the Sonnes of GOD ſhouted for ioy.

PSAL. 5.3.

My voyce ſhalt thou heare *betimes*, O Lord, early in the MORNING will I direct my prayer vnto thee.

PSAL. 59.16.

As for me I will ſing of thy power, and will prayſe thy mercy betimes in the MORNING.

PSAL. 63.1.

O God, thou art my God, EARLY will I ſeeke thee.

PSAL. 88.13.

Vnto thee haue I cryed, O Lord, and early in the MORNING ſhall my prayer come before thee.

PSAL. 92.12.

It is a good thing to giue thanks vnto thee, O Lord, and to tell of thy louing kindnes early in the MORNING.

PSAL. 130.6.

My ſoule ſtayeth vnto the Lord before the MORNING watch, I ſay, before the MORNING watch.

ESAY

ESAY 26.9.

With my ſoule haue I deſired thee, and with my ſpirit will I ſeeke thee early in the MORNING.

LAMENT.2.19.

Ariſe, and in the *beginning* of the watches, powre out thine heart like water before the Lord.

ECCLVS.39.5.

A wiſe man will giue his heart early in the MORNING to the Lord that made him, and will pray before the moſt High.

WISD.16.28.

That it might be knowne, we muſt preuent the Sun to giue thee thankes, O Lord, and at the *day-ſpring* to praiſe thee.

MARK.1.35.

And in the MORNING, IESVS riſing vp before day, went into a ſolitarie place, and there prayed.

MARK.13.35.

Watch ye therefore, for ye know not at what houre the Lord will come, whether in the MORNING, &c.

MATTH.20.1.

The Kingdome of Heauen is like vnto a man, which went out early in the MORNING to hire Labourers into his vineyard.

LVK.1.10.

And the whole multitude of the people were praying without, at the time of incense, *which was in the* MORNING.

MATTH.26.1.

When the MORNING was come, all the chiefe Priests and Elders of the people took counsell against IESVS, to put him vnto death. ☞ *Which the Fathers make one reason, why Christians vse to pray in the morning, that as Christs enemies did lose no time for their wicked designes against him; so Christs seruants should make like benefit of the same time to do him honour and seruice.*

The

The foure Euangelists.

It was early in the MORNING when IESVS aroſe from the dead.

FROM THE FATHERS.

Conſt. Apoſt. lib. 8. cap. 34.

LEt euery Chriſtian begin his daies worke with Deuotion; praying firſt, and giuing thanks to God for his renewing of the MORNING light.

TERTVL. *Apologet. cap. 2.*

Of the ancient Chriſtians, in the Emperour TRAIANS dayes, his Vicegerent PLINY had no worſe thing to ſay, than that * their cuſtome was to meet together at the DAVVNING OF THE DAY, and to worſhip Chriſt with Hymnes and Prayers as a God.

* *Pli. Secund. li. 10. ep. 97.*

S. CYPR,

* *In fine.* S. CYPRIAN * *de orat. Dom.*

Besides the Houres which were anciently vsed, the Times of Prayer, and the Mysteries of Religion are now much encreased. We are vp betimes in the MORNING, that by our daily deuotions, the memory of our Lords Resurrection may be preserued and celebrated among vs.

S. ATHANAS. *de Meditat.*

Let the *Sun* when it RISETH, see the Psalter, or thy Prayer-Booke in thine hands.

S. BASIL. *in Reg. fus. disp. q. 37.* RVF. *de diuin. off. cap. 2.*

Before we doe any thing else, be we carefull to consecrate the *first-fruits* of the DAY, and the very BEGINNINGS of our holy thoughts vnto the seruice of God.

Id.

Id. Ibid.

Let not the day when it commeth finde vs sleeping in our beddes, but awaken, and vp, and ready at our Prayers, according to his custome, whose *Eyes preuented the night-watches, &c.* Psal. 119.

Idem Epist. 63.

It is the common custome and vnanimous consent of all our Churches, to be vp early in the MORNING; and when with earnest and deuout teares they haue made confession of their sinnes vnto Almightie God, at length with Hymnes and Psalmes to prayse him for his mercies.

Idem in Epist. 1. ad NAZIANZEN.

What greater blisse and happinesse can there bee, than thus on earth to imitate the Angels that are in Heauen, euery MORNING to honour and worship him that made vs all?

S. CHRYS.

S. CHRYS. *de Or. Deum. l.* 1.

It behooueth vs therefore to RISE before the Sunne be vp, and ſo to order our time, that the courſe of our prayers may equall and anſwer the courſe of the day. For tell mee, with what face can wee behold the Sunne, vnleſſe we worſhip him firſt, that hath made ſo glorious a light for vs?

S. AMBROS *in examer. lib.* 5. *cap.* 12.

Who bluſheth not to heare the birds euery MORNING, how ſweetly and ſolemnely they ſing out their praiſes vnto God, and is ſo dull himſelfe as not to doe the like?

Idem de Virg. lib. 3.

The Lords Prayer and the Apoſtles Creed, which doe ſeale vp our hearts vnto the ſeruice and loue of God, are daily to be repeated euery MORNING,

S. HIERONYM.

S. HIERON. *ad* LAETAM.

Let there bee one of good life and ſound Religion ſet ouer thy daughter, who by continuall example may both teach and allure her to riſe vp betimes to Prayer, and to ſing the MORNING Hymns, to the glorious praiſe of God

Idem ad EVSTOCHIVM.

Who is it that knoweth not the ordinary Houres of Prayer to bee the Third, the Sixt, & the Ninth Houre, with the MORNING & the Euening?

RAB. MAVR. *de* INST. CLER. *lib. 2. cap. 9.*

This HOVRE of Prayer is vniuerſally obſerued by the Church of Chriſt.

PREPARATORIE PRAYERS

To all the HOVRES that follow.

God be in my head & vnderſtanding.
God be in my eyes and in my ſeeing.
God be in mymouth & in myſpeaking
God be in my heart & in my thinking.
God be at my end and my departing.
Amen.

PReuent mee, O Lord, in all my doings with thy moſt gracious fauour, & further me with thy continuall helpe, that in all my workes begun, continued and ended in thee, I may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Jeſus Chriſt our Lord. Amen.

The

The Confession.

Almighty and most merciful Father, I haue erred and strayed from thy wayes like a lost sheepe: I haue followed too much the deuices and desires of mine owne heart: I haue offended against thy Holy lawes: I haue left vndone, those things which I ought to haue done, & I haue done those things which I ought not to haue done, and there is no health in me, but thou, O Lord, haue mercy vpon mee miserable offender. Spare thou mee, O God, which confesse my faults. Restore thou mee that am penitent, according to thy promises declared vnto mankinde, in Christ Iesus our Lord; and grant, O most mercifull Father, for his sake, that I may hereafter liue a godly, righteous, and sober life, to the glory of thy holy name. Amen.

The

The Prayer.

ALmighty God, the Father of our Lord Jesus Christ who desirest not the death of a sinner, but that he may turne from his wickednesse, and liue, and hast promised to pardon them that truly repent, and vnfeignedly beleeue thy holy Gospell; of thy mercy I beseech thee to grant mee true repentance and thy holy Spirit, that those things may please thee which I do at this present, and that the rest of my life hereafter may bee pure and holy, so that at the last I may come to thine eternall ioy, through Jesus Christ our Lord. Amen.

THE

THE MATTINS, OR MORNING PRAYER,

For the first HOVRE of the DAY.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them

them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. &c.

THE VERSICLES.

Vers. O Lord open thou my lips.
Resp. And my mouth shall shew forth thy praise.
Vers. O God make speed to saue me.
Resp. O Lord make hast to help me.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and euer shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

The *Venite*. PSAL. 55.

[With which S. AMBROSE saith, it was the vse of the Church in his time to begin their seruice.] *Serm. de Deip.*

COme, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, & he made it: and his hands prepared the dry land.

O come, let vs worship, and fall downe: and kneele before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To

To day if yée will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted mée: prooued mée, and saw my workes.

Fortie yéeres long was I grieued with this generation, and said: it is a people that doth erre in their hearts, for they haue not knowne my wayes.

Vnto whom I sware in my wrath: that they should not enter into my rest.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE HYMNE.

Iam lucis orto Sidere.

NOw that the Day-star doth arise,
Beg we of God with humble cries
Hurtfull

Hurtfull things to keepe away,
While we duly spend the day.
Our tongues to guide so, that no strife
May breed disquiet in our life:
To shut and close the wandring eye,
Least it let in vanitie:
To keepe the heart as pure and free
From fond and troubled fantasie:
To tame proud flesh, while we deny it
A full cup, and wanton diet.
That when the Day-light shal go out,
Time bringing on the night about,
Wee by leauing worldly waies
May in silence sing Gods praise.

AMEN.

THE ANTIPHONA.

AS long as I liue will I magnifie thee on this manner, and lift vp my hands in thy Name.

PSAL. 8.

O Lord our Gouernour, how excellent is thy Name in all the world: thou that hast set thy glorie aboue the heauens.

2 Out of the mouth of verie babes

babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the Moone and the Starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower than the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: & thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The fowles of the ayre, and the fishes of the sea: and whatsoeuer walketh through the pathes of the seas.

9 O Lord our gouernor: how excellent is thy name in al ỹ world:

Glorie

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 19.

THe heauens declare the glory of God: and the firmament sheweth his handie worke,

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words vnto the ends of the World.

5 In them hath he set a tabernacle for the Sunne: which commeth forth as a bridegroome out of his chamber, and reioyceth as a Gyant to runne his course.

6 It goeth forth from the vttermost part of the Heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimony of the Lord is sure, and giueth wisdome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Kéepe thy seruant also from presumptuous sins: lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the wordes of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my Redéemer.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 24.

THe earth is the Lords, and all that therein is: the compasse of the World, and they that dwell therein.

2 For hée hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy Place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanity, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnes from the God of his saluation.

6 This is the generation of them that seek him: euen of them that seek thy face: O Iacob.

7 Lift vp your heads, O yée gates, and be yée lift vp yée euerlasting doores: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O yée gates, and be yée lift vp yée euerlasting

lasting dores: and the King of glorie shall come in.

10 Who is the King of glorie: euen the Lord of hosts, he is the King of glorie.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall be: world without end. Amen.

THE ANTIPHONA.

AS long as I liue will I magnifie thee on this manner, and lift vp my hands in thy Name.

THE BENEDICTION.

BLessed are those that be vndefiled in the way, and walke in the Law of the Lord.

THE LESSON, OVT OF THE PROVERBS OF SALOMON.

The feare of the Lord is the beginning of wisedome. If sinners entise thée, doe not thou consent vnto them. These fiue things doth the Lord hate, yea, seuen are an abomination vnto him: A proud Loke, and a lying Tong ue, and Hands that shed innocent blood, an Heart that deuiseth wicked imaginations, Feet that be swift in running to mischiefe, a false witnesse that speaketh not the truth, and him that soweth discord among Brethren. In the multitude of words there will be sinne: but he that refraineth his tongue is wise. Fear God, and the King, and meddle not with them that are seditious.

Kéepe

Keepe innocencie, and doe the thing that is right, for that will bring a man peace at the last. Psal. 37.

Vers. Thy Testimonies are my delight, O Lord, and my Counsellors.

Resp. O Give me understanding, that I may learne thy Commandements.

THE SONG OF S. AMBROSE, DIVINELY COMPOSED WHEN S. AVGVSTINE was baptized by him,

AND

SVNG BY THEM BOTH in profession of their Faith, and honour of the blessed TRINITIE.

Te Deum laudamus.

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doth worship thee: the Father euerlasting.

To thee all Angels crie aloud: the heauens and all the powers therein.

To

To thee Cherubin and Seraphin: continually doe crie.

Holy, holy, holy: Lord God of Sabaoth.

Heauen and earth are ful of the maiestie: of thy glorie.

The glorious company of the Apostles: prayse thee.

The godly fellawship of the Prophets: praise thee.

The noble army of Martyrs: prayse thée.

The holy Church throughout all the world: doth knowledge thée.

The Father of an infinite Maiestie.

Thy honourable: true, and only Sonne.

Also the holy Ghost the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Son: of the Father.

When thou tookest vpon thée to

deliuer man: thou diddeſt not abhorre the Virgins wombe.

When thou haddeſt ouercome the ſharpeneſſe of death: thou diddeſt open the kingdome of Heauen to all beléeuers.

Thou ſitteſt on the right hand of God: in the glory of the Father.

Wee beléeue that thou ſhalt come: to be our Iudge.

Wee therefore pray thée helpe thy ſeruants: whom thou haſt redéemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day by day: wee magnifie thée.

And we worſhip thy Name: euer world without end.

Vouchſafe, O Lord, to kéepe vs this

this day without sinne.

O Lord haue mercy vpon vs: haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs: as our trust is in thee.

O Lord in thee haue I trusted: let me neuer be confounded.

THE LAVDES, OR THE PRAISES AT MORNING PRAYER.

ALLELVIA. Prayse the Lord.

THE ANTIPHONA.

BLessed are they that dwell in thy house, they will be alwaies praising thee.

PSAL.

Psal. 148.

Praise the Lord of Heauen: praise him in the height.

2 Praise him all yee Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all yee starres and light.

4 Praise him all ye Heauens: and yee waters that be aboue the Heauens.

5 Let them prayse the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer & euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee Dragons and all Deepes.

8 Fire and Haile, Snow and

Vy

Vapours: Winde and Stoꝛme, fulfilling his Woꝛd.

9 Mountains and all Hills: fruitfull Trees, and all Cedars.

10 Beasts and all Cattell: Woꝛmes and feathered Foules.

11 Kings of the earth and all people: Pꝛinces, and all Judges of the Woꝛld.

12 Young Men and Maidens, old Men and Childꝛen, pꝛaise the Name of the Loꝛd: foꝛ his Name onely is excellent, and his pꝛaise aboue heauen and earth.

13 He shall exalt the hoꝛne of his people, all his Saints shall pꝛaise him: euen the childꝛen of Israel, euen the people that seꝛueth him.

Glooꝛy bee to the Father and to the Sonne: and to the holy Ghost

As it was in the beginning, is now and euer shall bee: woꝛld without end. Amen.

PSAL.

Psal. 149.

Sing vnto the Lord a new song: let the congregation of Saints prayse him

2 Let Israel reioyce in him that made him: and let the children of Sion bee ioyfull in their King.

3 Let them prayse his Name in the dance: let them sing praises vnto him with Tabret and Harp.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints bee ioyfull with glory: let them reioyce in their beds.

6 Let the prayses of God bee in their mouth: and a two edged sword in their hands.

7 To bee auenged of the Heathen: and to rebuke the people.

8 To binde their Kings in chaines:

chaines: and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written: such honor haue all his Saints.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL. 150.

O Prayse God in his holinesse: prayse him in the firmament of his power.

2 Prayse him in his Noble actes: prayse him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: prayse him vpon the Lute and Harpe.

4 Prayse

4 Praise him in the Cymbals and Dances: prayse him upon the Strings and Pipe.

5 Praise him upon the well tuned Cymbals: praise him upon the loud Cymbals.

6 Let every thing that hath breath: prayse the Lord.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall bee: world without end. Amen.

THE ANTIPHONA.

LEt my mouth bee filled with thy prayse, that I may sing of thy glory & honour all the day long.

OR

OR, THE SONG OF THE THREE CHILDREN,

CALLED BENEDICITE

All ye woꝛkes of the Loꝛd, bleſſe yée the Loꝛd: pꝛaiſe him, and magnifie him foꝛ euer.

O yée Angels of the Loꝛd, bleſſe yée the Loꝛd: pꝛayſe him and magnifie him foꝛ euer.

O yée Heauens, bleſſe ye the Loꝛd: pꝛayſe him and magnifie him foꝛ euer.

O yée Waters that be aboue the firmament, bleſſe ye the Loꝛd: pꝛayſe him and magnifie him foꝛ euer.

O all yée powers of the Lord, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O ye Sunne and Moone, bleſſe yée the Lord: praiſe him and magnifie him for euer.

O yée Stars of heauen, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Showres and dew, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Windes of God, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Fire and Heate, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yée Winter and Summer bleſſe yée the Lord: prayſe him and magnifie him for euer.

O ye Dewes and Frosts, bleſſe yée the Lord: praiſe him and magnifie him for euer.

O yée Froſt and Cold, bleſſe ye the Lord: praiſe him and magnifie.

nifie him for euer.

O yée Yce and Snow, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yée Nights and Dayes, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Light and Darkneſſe, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Lightnings and Clouds, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him, and magnifie him for euer.

O yée Mountaines and hills, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O all yée greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yée Wells, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Seas and Flods, bleſſe

ye

ye the Lord: praise him and magnifie him for euer.

O yée Whales, and all that moue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all yée Foules of the Ayre, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O all yée Beaſts and Cattell, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yée children of men, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O yée Prieſts of the Lord, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Seruants of the Lord, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O yée Spirits and Soules of the righteous, bleſſe yée the Lord: prayſe

prayse him and magnifie him for euer.

O yée holy and humble Men of heart, bleſſe yée the Lord: prayſe him and magnifie him for euer.

O Ananias, Azarias and Miſael, bleſſe ye the Lord: prayſe him and magnifie him for euer.

Glory bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be: world without end. Amen.

THE BENEDICTION.

BLeſſed is the wombe that bare Thee, O Lord, and the pappes that gaue Thee ſuck.

THE

THE LESSON.

MAT. 5. 3.

BLessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shal receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnes, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall bee called the Children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of Heauen.

Verse

Vers. Make me to go in the path of thy Commandements.
Resp. For therein is my desire.

THE SONG OF ZACHARY THE PRIEST CALLED BENEDICTVS.

BLessed be the Lord God of Israel: for hee hath visited and redeemed his people.

And hath raised vp a mightie saluation for vs: in the house of his seruant Dauid,

As he spake by the mouth of his holy Prophets: which haue beene since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promi-

sed

sed to our forefathers: and to remember his holy Couenant.

To performe the oath which he sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holines & righteousnes before him: all the dayes of our life.

And thou Child shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sins.

Through the tender mercy of our God: whereby the Day-spring from on high hath visited vs.

To giue light to them that sit in darknes, and in the shadow of death: and to guide our feet into the way of peace.

Glory bee to the Father, and to the

the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: world without end. Amen.

THE CREED.

Beléeue in GOD the Father Almightie, Maker of Heauen and Earth. And in Jeſus Chriſt his only Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Marie, ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day hée roſe againe from the dead, hee aſcended into heauen, and ſitteth on the right hand of God the Father Almightie: from thence he ſhall come to iudge both the quick and the dead. I beléeue in the Holy Ghoſt, the holy Catholik Church,

the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

THE PRAYERS.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Our Father which art in heauen. Hallowed bee thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers. O Lord shew thy mercy vpon vs.
Resp. And grant vs thy saluation.

Vers.

Verſ. O Lord ſaue the King.

Reſp. And mercifully heare vs when we call vpon thee.

Verſ. Endue thy Miniſters with righteouſneſſe.

Reſp. And make thy choſen people ioyfull.

Verſ. O Lord ſaue thy people.

Reſp. And bleſſe thine inheritance.

Verſ. Giue peace in our time, O Lord.

Reſp. Becauſe there is none other that fighteth for vs, but only thou, O God.

Verſ. O Lord, make cleane our hearts within vs.

Reſp. And take not thy holy Spirit from vs.

Verſ. O Lord heare my prayer.

Reſp. And let my crying come vnto thee.

Then the COLLECTS proper for the weeke, with theſe prayers following.

THE SECOND COLLECT FOR PEACE.

O God which art the Author of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants in all the assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord. Amen.

THE THIRD COLLECT FOR GRACE.

O Lord our heauenly Father, Almighty and euerlasting God, which hast safely brought vs to the beginning of

of this day: defend vs in the same with thy mightie power, & grant that this day we fall into no sin, neither runne into any kind of danger, but that all our doings may bee ordered by thy gouernance, to doe alwaies that that is righteous in thy sight, through Jesus Christ our Lord. Amen.

A DEVOVT PRAYER, WHICH MAY BEE VSED AT ALL TIMES.

I.

GRant me, gracious Lord, a pure intention of my heart, and a stedfast regard to thy glorie in all my actions. Possesse my mind continually with thy presence, and rauish it with thy

loue, that my onely delight may be, to bee embraced in the armes of thy Protection.

II.

BE Thou a Light vnto mine eyes, muſick to mine eares, ſweetenelle to my taſte, and a full contentment to my heart. Bee thou my Sun-ſhine in the day, my Food at the table, my Repoſe in the night, my cloathing in nakednelle, and my ſuccour in all neceſſities.

III.

LOrd Jeſu, I giue thée my bodie, my ſoule, my ſubſtance, my fame, my friends, my liberty, and my life: diſpoſe of mee, and of all that is mine, as it ſéemeth beſt to thée, and to the glory of thy bleſſed Name

I am

IV.

I Am not now mine, but thine. Therefore claime mee as thy right, keepe me as thy charge, and loue me as thy childe. Fight for me when I am assaulted, heale me when I am wounded, and reuiue me when I am destroyed.

V.

My Lord and my God, I beseech thee to giue mee patience in troubles, humilitie in comforts, constancie in temptations, and victorie against all my ghostly enemies. Grant mee sorrow for my sinnes, thankefulnesse for thy benefits, feare of thy Iudgements, loue of thy mercies, and mindfulnesse of thy presence for euermore.

VI.

MAke me humble to my Superiours, and friendly to my

equals: make mee ready to pleasure all, and loth to offend any: make mee louing to my friends, and charitable to mine enemies.

VII.

GIue me modestie in my countenance, grauity in my behauiour, deliberation in my speech, holinesse in my thoughts, & righteousnesse in all my actions. Let thy mercie cleanse mée from my sinnes, and let thy Grace bring forth in me the fruites of euerlasting life.

VIII.

LOrd, let me be obedient without arguing, humble without fayning, patient without grudging, pure without corruption, merrie without lightnesse, sad without mistrust, sober without dulnesse, true without doublenes, fearing thée without desperation, and trusting in thée without presumption.

Let

IX.

LEt me be ioyfull for nothing, but that which pleaseth thee: nor sorrowfull for any thing, but that which doth displease thee. Let my Labour be my delight, which is for thee: and let all Rest wearie me, which is not in thee.

X.

GIue me a waking spirit, and a diligent soule, that I may seek to know thy will, and when I know it truly, may performe it faithfully, to the honour and glory of thy euer blessed Name. Amen.

THE FINALL PRAYERS.

ASsiſt vs mercifully, O Lord, in theſe our Supplications, and Prayers, and diſpoſe the way of thy ſeruants, toward the attainement of euerlaſting ſaluation, that among all the changes and chances of this mortall life, they may euer bee defended by thy moſt gracious and ready helpe, through Chriſt our Lord. Amen.

ALmighty Lord and euerliuing God, vouchſafe wee beſeech thee, to direct, ſanctifie, and gouerne both our hearts and bodies in the waies of thy Lawes, and in the workes of thy Commandements, that through thy moſt mightie protection, both here

here and euer, wee may be preserued in body and soule, through our Lord and Sauiour Iesus Christ. Amen.

THE DOXOLOGY.

NOw vnto the King Eternall, the immortall, inuisible, and onely wise God, be honor and glorie for euer and euer. Amen. 1. Tim. 1. 17.

THE END OF THE MATTINS, OR FIRST HOVRE OF PRAYER.

THE

THE THIRD HOVRE OF PRAYERS,

OR THE MIDDLE SPACE BETWEENE SVNNE-RISING AND NOONE.

THE ANCIENT VSE OF PRAYERS AT THE THIRD HOVRE.

THE THIRD HOVRE *of the Day is commonly called by the* Italians,* THE GOLDEN HOVRE; *and in the Decrees of the Church,* Distin. 44. can. sin. *it is termed,* THE HOLY HOVRE. *A Time in a manner made sacred to Christians, euen by the Holy Ghost himselfe, saith* RVPERTVS: as

*STEPH. DVR. de rit.

ACTS 2.

THey were all with one accord in one place; and suddenly there came a sound from Heauen, and they were all filled with the Holy Ghost.

☞ *Where at the fifteenth verse by those words*

words of S. PETER [It is but the Third houre of the day] *it appeareth, that this descent of the Holy Ghost was at the Third houre of Prayer, at which time and godly exercise, the Apostles were then assembled.*

MARK 15.

PILATE said vnto them, What will you that I doe to the King of the Iewes? They cryed againe, Crucifie him, Crucifie him, &c. And it was the THIRD HOVRE. *Vers.* 25.

DAN 6.

And hee kneeled three times a day before the Lord. *The first of which times (saith* S. CYPRIAN *and* S. HIEROM) *hath been alwayes vnderstood to be the* THIRD HOVRE *of Prayer.*

CONST. CLEM. *lib.* 8. *cap.* 34.

LEt your prayers bee made at the THIRD HOVRE also; for then it was when PILATE gaue sentence vpon our Lord and Sauiour to haue him crucified. MARK. 15.

TER-

TERTVL. *de ieiun. cap.* 10.

The THIRD, the *sixth*, and the *ninth* HOVRES, as they are the more eminent parts of the day, to distribute and distinguish the publike affaires of men; so haue they been accounted the most solemne times of Prayer and diuine duties in the Church of God. For at this THIRD HOVRE were the holy Apostles met together at their deuotions, and filled with the power of the Holy Ghost.

S. CYPRIAN *de orat. Dom.*

In the Exercise of Deuotion and Praier, we read, that the THREE CHILDREN, and the Prophet DANIEL, men strong in Faith, and victorious in Captiuitie, obserued the THIRD HOVRE of the day; a Mysterie no doubt of the Holy and Blessed TRINITY, which was afterwards to be made manifest; and a Type of the Holy Ghost's descent at THAT VERY HOVRE.

S. BASIL.

S. BASIL. *in Reg. Fus. disp. int.* 37.

At the THIRD HOVRE of the day, let vs giue our ſelues to holy Supplications and Prayers, hauing in continuall remembrance, the moſt glorious Gift of the Holy Ghoſt, which was then beſtowed vpon the Apoſtles of Chriſt, as they were deuoutly met together at their Prayers and holy Exerciſes. And let vs beſeech Almighty God, that we alſo may bee made fit to receiue the like bleſſed Sanctification of the Spirit, to bee our Director and Inſtructor in all things that we doe.

S. HIERON. *ad* EVSTOCH.

Who knoweth not that the THIRD HOVRE is one of thoſe times, which are allotted to Prayer?

Idem de obitu PAVLAE.

At the THIRD, *ſixth*, and *ninth* HOVRE ſhe ſaid her *Pſalter*, and orderly perfor-

performed her Deuotions.

ISID. *de eccl. off. lib.* 1. *c.* 19.

For the ſeruice of the Holy and vndiuided TRINITIE, are theſe THREE HOVRES deuoted to Prayer.

PRAYERS FOR THE THIRD HOVRE.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Verſ.

Vers. O God make speed to saue me.
Resp. O Lord make haste to help me.

Glory bee to the Father, and to the Sonne: and to to the holy Ghost.
As it was in the beginning, is now and euer shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

Veni Creator.

COme Holy Ghost; our soules inspire,
And lighten with celestiall fire.
Thou the anointing Spirit art,
Who dost thy seuen-fold gifts impart
Thy blessed vnction from aboue
Is comfort, life, and fire of loue;
Enable with perpetuall light
The dulnesse of our blinded sight.
Anoint and cheere our soyled face
With the abundance of thy grace.

Keepe

Keep far our foes: giue peace at home;
Where thou art guide, no ill can come.
Teach vs to know the Father Sonne,
And Thee of Both to be but One.
That through the Ages all along
This may be our endlesse Song.
Praise to thy eternall merit,
Father, Sonne, and holy Spirit.
Amen.

THE ANTIPHONA.

Shew thy seruant the light of thy countenance, and saue me for thy mercies sake.

PSAL. 15.

LOrd, who shall dwel in thy Tabernacle: or who shall rest in thy holy hill?

2 Euen he that leadeth an vncorrupt life: and doth the thing that is right, and speaketh the truth from his heart.

3 He

3 Hee that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandred his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Whoso doth these things: shall neuer fall.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

PSAL. 25.

Vnto thée, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let mée not bee confounded: neither let mine enemies triumph ouer me.

2 For all they that hope in thée, shall not bee ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew mee thy wayes, O Lord: and teach me thy pathes.

4 Leade me forth in thy truth, and learne mee: for thou art the God of my saluation, in thée hath béen my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindnesse which hath béen euer of old.

6 Oh remember not the sins and

and offences of my youth: but according to thy mercie thinke thou vpon me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall hee learne his way.

9 All the pathes of the Lord are mercie and truth: vnto such as keepe his Couenant and his testimonies.

10 For thy Names sake, O Lord: bee mercifull vnto my sin, for it is great.

11 What man is hee that feareth the Lord: him shall hee teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that feare him: and he

hée will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for hée shall pluck my féete out of the net.

15 Turne thée vnto me, and haue mercy vpon me: for I am desolate and in miserie.

16 The sorrowes of my heart are enlarged: O bring thou mé out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue mé all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O kéepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon mé: for mine hope hath beene in thée.

21 De-

21 Deliuer Israel, O God: out of all his troubles.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: World without end. Amen.

Psal. 145.

I Will magnifie thee O God, my King: and I will prayse thy Name for euer and euer.

2 Euerie day will I giue thankes vnto thee: and prayse thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to bee praised: there is no end of his greatnes.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glorie, thy praise, and wondrous workes.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euerie man: and his mercy is ouer all his workes.

10 All thy workes praise thée, O Lord: and thy Saints giue thankes vnto thée.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glorie, and mightinesse of thy kingdom: might be knowne vnto men.

13 Thy

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all Ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eies of all wait vpon thée, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his waies: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy Name for euer and euer.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE

THE BENEDICTION.

Blessed be the Lord God of Israel from euerlasting, & world without end.

THE LESSON.

EPHES. 6.

TAke vnto you the whole Armour of God, that yée may be able to resist the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the truth, hauing on the Brest-plate of righteousnesse, and hauing shoes on your feete, that yée may be prepared for the Gospell of peace. Aboue all, take to you the shield of Faith, wherewith yée may quench all the fiery darts of the wicked one. Take

the Helmet of Saluation, and the sword of the Spirit, which is the Word of God. And pray alwaies with all manner of prayer and supplication in the spirit: and watch thereunto with instance.

Vers. O Lord heare my prayer.
Res. And let my cry come vnto thee.

THE PRAYERS.

I.

ALmightie GOD, which as about this Houre didst instruct, and replenish the hearts of thy faithfull Seruants, by sending downe vpon them the Light of thy holy Spirit: Grant me by the same Spirit to haue a right iudgement in all things, that I may both perceiue, and know what I ought to doe,

doe, and also haue grace and power faithfully to fulfill the same: through the merits of our Lord Jesus Christ, who liuest also at this Houre continually to receiue the bitter sentence [illegible] for vs, and now liuest and reignest with Thee in the vnitie of the same blessed Spirit, one God world without end. Amen.

11.

ALmightie God, the fountaine of all goodnesse, and the welspring of diuine Graces, who hast vouchsafed to regenerate me, being borne in sinne, by water and the Holy Ghost in the blessed Laiuer of Baptisme, thereby receiuing mee into the number of thy Children, and making mee an Heire of euerlasting life, in the Communion of thy glorious

Saints: strengthen me, I beseech thee, O Lord, with that blessed Spirit of thine, the Ghostly Comforter: and daily increase in me thy manifold Gifts of Grace, the Spirit of Wisedome and Understanding, the Spirit of Counsell and Ghostly Strength, the Spirit of Knowledge and true Godlinesse, and fulfill me, O Lord, with the Spirit of thy Holy Feare, euen through him who hath sent down the Spirit vpon his Church, Jesus Christ our Lord. Amen.

The Lords Name be praysed, from the rising of the Sunne, vnto the going downe thereof.

THE END OF THE THIRD HOVRE.

THE SIXTH HOVRE OF PRAYER, OR MID-DAY.

THE ANCIENT CVSTOME OF PRAYER AT THE SIXTH HOVRE, OR NOONE-DAY.

De orat. Dom.

FOr many reasons (saith S. *CYPRIAN) is the SIXTH HOVRE of Prayer obserued by deuout Christians, as being a Time that hath been specially consecrated and aduanced thereunto, both in the old and new Testament.

PSALE

PSAL. 55.18.

And at NOONE-TIME will I pray, and that instantly, and hee shall heare my voyce.

MATTH. 27.

There they crucified him; and it was about the SIXTH HOVRE. ☞ *At which time our Sauiour offered his last prayers vpon the Altar of his Crosse.*

ACTS 10.9.

PETER went vp into his house to pray about the SIXTH HOVRE.

CLEM. *Const. lib. 8. cap. 34.*

LEt your Prayers bee made also at the SIXTH HOVRE, for at that time was our Lord and Sauiour crucified vpon the Crosse for vs.

TERTVL. *de ieiun. cap. 10.*

The SIXTH HOVRE hath been euer

&c.

accounted a ſolemne time for Deuotion and Prayer.

S. CYPRIAN *de orat. Dom.*

Beſides, wee obſerue the SIXTH HOVRE, not onely for that we find holy men before vs to haue done the like; both in the *Old* Teſtament, as DANIEL in his chamber; and in the *New*, as PETER vpon his houſe: but alſo for that our Lord IESVS CHRIST was at THIS HOVRE exalted vpon the Croſſe, like the Serpent in the wildernes, that whoſoeuer turneth to him might bee healed.

S. BAS. *in Reg. fuſ. diſp. Int.* 37.

When we pray at the SIXTH HOVRE, we imitate that holy Saint, who ſaid, *And at* NOONE-TIME *will I call vpon Thee.* There *is* an Arrow that flyeth about, and a Deuill that deſtroyeth in the NOON-DAY; fit it is we ſhould then ſeeke, and take heed to be deliuered from them.

S. ATHA-

S. ATHANAS. *de meditat.*

Be inſtant at Prayers with God, and worſhip him that hung vpon the croſſe for thee, at the SIXTH HOVRE of the day.

S. ISID. *lib. 6. elym. cap. vlt.*

The *Third*, the SIXTH, and the *Ninth* HOVRES, they diuide the day into euen ſpaces of time, and are therefore allotted to Prayer, that whileſt we are perhaps intent vpon other buſineſſe, and may forget our duties towards God, the VERY HOVRE when it comes, may put vs in mind thereof. And how can we doe leſſe, than THREE times in the day at leaſt (beſides Morning and Euening, which will inuite vs to prayer of themſelues) fall downe and worſhip the Bleſſed TRINITY, *Father, Sonne, and Holy Ghoſt?*

PRAY-

PRAYERS FOR THE SIXTH HOVRE.

Our Father which art in heauen. Hallowed bée thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Verſ. O God make ſpeed to ſaue me.
Reſp. O Lord make haſt to help me.

Glorie bee to the Father, and to the Sonne: and to the holy Ghoſt.

As

As it was in the beginning, is now and euer shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

WHo more can craue
than God for me hath done?
To free a slaue
that gaue his onely Sonne.
Blest be that houre
when he repair'd my losse,
I neuer will
forget my Sauiours Crosse.

Whose death reuiues
my soule; Once was I dead,
But now I'le raise
againe my drooping head.
And singing say,
and saying sing for euer,
Blest be my Lord
that did my soule deliuer.

Amen.

THE

THE ANTIPHONA.

The Lord hath redeemed me from all my sinnes.

PSAL. 103.

Praise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sin: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnes.

5 Which satisfieth thy mouth with good things: making thee young and lustie as an Eagle.

6 The Lord executeth righteousnesse and iudgement: for all them

them that are oppreſſed with wrong.

7 He ſhewed his waies vnto Moſes: his workes vnto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long ſuffering and of great goodneſſe.

9 Hee will not bee alway chiding: neither keepeth hee his anger for euer.

10 He hath not dealt with vs after our ſinnes: nor rewarded vs according to our wickednеſſe.

11 For loke how high the heauen is in comparиſon of the earth: ſo great is his mercy alſo toward them that feare him.

12 Loke how wide alſo the Eaſt is from the Weſt: ſo farre hath he ſet our ſinnes from vs.

13 Yea, like as a father pitieth his owne children: euen ſo is the Lord merciful vnto them that feare him.

14 For he knoweth whereof we

we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a floure of the field.

16 For assone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon children's children.

18 Euen vpon such as kéepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his Seate in heauen: and his kingdome ruleth ouer all.

20 O prayse the Lord yée Angels of his, yée that excell in strength: yée that fulfill his Commandements, and hearken vnto the voyce of his words.

21 O

21 O prayse the Lord, all yee his hosts: yee seruants of his that doe his pleasure.

22 O speake good of the Lord, all yee works of his, in all places of his dominion: prayse thou the Lord, O my soule.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Psal. 116.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed

sed me round about: & the paines of hell gate hold vpon me.

4 I shall find trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thée, deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thée.

8 And why? Thou hast deliuered my soule from death: mine eyes from teares, and my feete from falling.

9 I will walk before the Lord in the Land of the liuing.

10 I beleeued, and therefore will I speak, but I was sore troubled: I said in my haste, All men are lyars.

11 What reward shall I giue vnto

vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of ſaluation: and call vpon the name of the Lord.

13 I will pay my vowes now in the preſence of all his people: right deare in the ſight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy ſeruant: I am thy ſeruant, and the ſonne of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer vnto thée the ſacrifice of thankeſgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord in the ſight of all his people: in the Courts of the Lords houſe, euen in the middeſt of thée, O Hieruſalem. Prayſe the Lord.

Glorie bee to the Father, and to the Sonne: and to the holy Ghoſt.

As

As it was in the beginning, is now and euer shall be: world without end. Amen.

PSAL. 117.

PRayse the Lord, all yée Heathen: prayse him, all yée Nations.

2 For his mercifull kindnesse is euer more and more toward vs: and the truth of the Lord endureth for euer. Prayse the Lord.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE

THE BENEDICTION.

BLessed is he whose vnrighteousnesse is forgiuen, and whose sin is couered.

THE LESSON.

PHIL. 2.

LEt the same mind bee in you, that was in Christ Iesus, who when hee was in the shape of God, yet made himselfe of no reputation, but humbled himselfe, and became obedient to the death, euen to the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name which is aboue all Names, that at the NAME OF IESVS euery knée should bow, both of

of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse, that Iesus Christ is the Lord, vnto the prayse of God the Father.

Vers. I will make my prayer vnto thee, O Lord.
Resp. In an acceptable time.

THE PRAYERS.

I.

Saue me, O Blessed Sauiour of the World, who by thy Crosse and precious blood, hast redéemed me: helpe me, I beséech thée, O God of my saluation.

II.

O Lord Jesus Christ, the blessed Sonne of God, who hast suffered death for mee upon the Crosse, that I might thereby be brought vnto eternall life: haue mercie on me, I beseech thee, both now and at the houre of death: and grant vnto mee thy humble seruant, with all other good people that haue this thy blessed Passion in deuout remembrance, a prosperous and godly life in this present World, and through thy Grace eternall glory in the World to come, where, with the Father and the Holy Ghost, thou liuest and reignest euer one God World without end. Amen.

The Lords Name be praysed, from the rising of the Sunne, vnto the going downe thereof.

THE END OF THE SIXTH HOVRE.

THE NINTH HOVRE OF PRAYER,

OR

MID-SPACE BE-TWEENE NOONE AND SVN-SET.

THE ANCIENT VSE OF PRAYERS AT THE NINTH HOVRE.

That the NINTH HOVRE *also hath euer beene a chosen and a solemne time for Deuout Prayer, these places of the holy Scripture, and the Old Fathers, will giue sufficient Testimony.*

ACTS 3.

PETER and IOHN went vp into the Temple at the NINTH HOVRE of Prayer, [or] at THAT HOVRE of Prayer, which is called the NINTH HOVRE.

ACTS

ACT. 10.2.

CORNELIVS was a deuout man, and one that feared God with all his houſe, who gaue much Almes to the people, and prayed to God continually. He ſaw in a manifeſt Viſion, and it was at the NINTH HOVRE of the day, an Angel of God comming vnto him, who ſaid; CORNELIVS, thy Prayers and thine Almes are come vp for a memoriall before God.

MAT. 27.50.

And at the NINTH HOVRE, IESVS cryed with a loud voyce, and yeelded vp the Ghoſt.

CLEM. *Conſt. lib. 8. cap. 34.*

WEE obſerue alſo the NINTH HOVRE of Prayer, for that at this time the Sunne was darkned, and the earth ſhaken with horror, as being not able to ſuffer, or to looke vpon thoſe bitter cruelties of the

Iewes, wherewith the God of Heauen and Earth was despighted.

S. CYPR. *de orat. Dom.*

Our Lord and Sauiour was exalted vpon his Crosse at the sixth Houre of the day, and there being tormented three long houres together, at the NINTH HOVRE hee made perfect our Redemption, and yeelded vp his owne life, to saue ours. So mysterious were these Times of praier, which holy men of old had chosen for the exercise of their pietie.

S. BASIL. *in reg. Inst.* 37.

The Apostles themselues haue taught vs how fit and needfull our prayers are at the NINTH HOVRE of the day; an Houre which PETER and IOHN obserued, wherein to goe vp to the very Temple and pray: it being a sacred memoriall also of that time when our Lord IESVS was put to death, that he might keepe vs from death.

S. HIER.

S. HIER. *in* DAN. 6.

The Church hath euer been accuſtomed, to interpret one of the Prophets Times of Prayer, to bee the NINTH HOVRE, and to obſerue it accordingly.

RAB. MAVR. *l. 2. de Inſt. Cl. cap. 6.*

The NINTH HOVRE of the day is therefore accounted a ſolemne and a ſacred time among vs, that remembring how Chriſt at THIS HOVRE commended vp his Spirit into the hands of his Father, we alſo with deuout Prayers and Supplications might yeeld vp vnto him both our ſoules and bodies as a liuing ſacrifice, &c.

RVP. *lib. 1. de Diu. off. cap. 5.*

AT THIS HOVRE did the Sacraments of the Church flow from the side of our Sauiour; the Blood whereby wee are redeemed, and the Water wherewith wee are regenerate: IESVS yeelded vp the ghost; the Thiefe was admitted into Paradise; the Labourers sent into the Vineyard, and forgiuenesse of sinnes promised to them that repent and come vnto Christ, euen at the LAST HOVRE of the day. Pray wee therefore with all Supplication, &c.

PRAY-

PRAYERS FOR THE NINTH HOVRE.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Vers. O God make speed to saue me.
Resp. O Lord make haste to help me.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall bee: world without end, Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

O Thou God Almightie,
Father of all mercy,
Fountaine of all pitie,
Grant we beseech thee,
Of thy great clemency,
On vs to haue mercy,
Now and at the houre of death.
Amen.

THE

THE ANTIPHONA.

AND now Lord, what is my hope? Truely my hope is euen in thee.

PSAL. 34.

I Will alway giue thankes vnto the Lord: his prayse shal euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O prayse the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and hee heard me: yea, hée deliuered mée out of all my feare.

5 They had an eye vnto him, and were lightned: and their faces were not ashamed.

6 Loe,

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angell of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord, yee that be his Saints: for they that feare him lacke nothing.

10 The Lyons doe lacke, and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come yee children, and hearken vnto mee: I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous crie, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall

shall not be destitute.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and euer shall be: world without end. Amen.

Psal. 46.

GOd is our hope and strength: a verie present helpe in trouble.
2 Therefore will wee not feare though the earth bee moued: and though the hills bee carried into the midst of the Sea.
3 Though the waters thereof rage, and swell: and though the mountaines shake at the tempest of the same.
4 The Riuers of the floods thereof shall make glad the Citie of God:

God: the holy place of the Tabernacle of the most Highest.

5 God is in the middest of her, therefore shall shee not bee remoued: God shall helpe her, and that right early.

6 The Heathen make much adoe, and the Kingdomes are moued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hée hath wrought vpon the earth.

9 He maketh warres to cease in all the World: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Bée still then, and know that I am God: I will bée exalted among the Heathen, and I will

will be exalted in the earth.

11 The Lord of hosts is with vs: the God of Iacob is our refuge.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Psal. 54.

SAue mée, O God, for thy Names sake: & auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the

the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I giue thee: and praise thy Name (O Lord) because it is so comfortable.

7 For hee hath deliuered mée out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE

THE BENEDICTION.

Blessed are the mercifull, for they shall obtaine mercie.

THE LESSON.

EPHES. 5. ROM. 12.

BE yee followers of God as deare children: and walke in loue, euen as Christ loued vs, and gaue himselfe for vs an offering, and a sacrifice of a sweete sauour vnto God. Offer vp your bodies as a liuing sacrifice, holy and acceptable vnto God, which is your reasonable seruice of God. And fashion not your selues like vnto this World.

Verſ.

Vers. The Lord is louing vnto euerie man.

Resp. And his mercy is ouer all his workes.

THE PRAYERS.

I.

HEare me, O Lord, and remember now that houre, in which thou didest once commend thy blessed Spirit into the hands of thy heauenly Father: when with a torne Body, and a broken Heart thou didst shew forth the bowels of thy mercy, & die for vs. I beseech thee, O Thou Brightnesse and Image of God, so to assist me by this thy most precious death, that being dead vnto the World, I may

may liue onely vnto thée: and at the last houre of my departing from this mortall life, I may commend my soule into thy hands, and thou mayest receiue me into life immortall, there to reigne with Thée for euer and euer. Amen.

II.

ALmightie God, who of thy tender loue towards man, hast sent our Sauiour Christ to suffer death vpon the Crosse for vs, that all mankind should follow the example of his great humility: mercifully grant that we, who haue this his most precious Death and Passion in continuall remembrance, may both follow the example of his patience, and be made partakers of his

his glorie, through the same Jesus Christ our Lord. Amen.

The Lords Name be praysed.

THE END OF THE NINTH HOVRE.

PRAYERS AT THE VESPERS, OR TIME OF EVEN-SONG.

THE ANCIENT VSE OF EVENING PRAYER.

THE MORNING *began, the* THREE HOVRES *continued, and the* EVENING *ends our day. Neither is any worke wee take in hand like to prosper, vnlesse it be begun, continued, and ended in him, who must preuent vs with his gracious fauour, and further vs with his continuall helpe.*

In which regard, the very Heathens, who knew not how to serue God aright, yet thus much they knew, that in the MORNING *and the* * EVENING *there was a seruice to be giuen him, and they acknowledged it euery mans duty to performe the same.*

Besides,

*PLAT. 10. de legib.

Beſides, in the * Old *Law, the* EVENING *was a ſpeciall time appointed by God himſelfe for the offering vp of ſolemne Sacrifice: and in the* * New, *Chriſt choſe it for the inſtitution of his Bleſſed Supper; a Time alſo wherein his bruiſed* *Body *was taken downe from the Croſſe, and laid vp in the Graue. Which being all the ſacred myſteries of our Chriſtian Religion, and the* * *Time it ſelfe moſt naturally inuiting, and admoniſhing vs to Contemplation and Prayer; needs muſt they bee either indeuout, or ſomewhat worſe, that will not duly obſerue* THIS HOVRE *of Gods ſeruice. The Teſtimonies and Examples of Holy men are theſe.*

* Exo. 12, 6 Num. 28. 4
* Mat. 26. 20.
* Mat. 27. 57.
* ISID. Etym. lib. 6.

GEN. 24. 63.

AND ISAAC went out to meditate, or to pray, in the EVENING.

EXOD. 12. 6.

AND the whole multitude of the people ſhall offer it in ſacrifice at the EVENING

NVMB. 28.2.& 4.

My Sacrifices yee ſhall obſerue to offer to me in their due ſeaſon: in the EVENING ye ſhall offer,&c.

PSAL.55.18.

In the EVENING will I pray, and he ſhall heare my voyce.

PSAL.65.8.

Who makeſt the outgoings of the morning, and EVENING to prayſe thee.

PSAL.14.1,2.

Let my prayer bee ſet forth in thy ſight as the Incenſe: and let the lifting vp of my hands be as an EVENING SACRIFICE.

MAT.26.20.

In the EVENING he ſate downe with the Twelue. And whileſt they were at ſupper, IESVS tooke Bread and bleſſed it,&c.

MARK.

MARK. 13.35.

Watch yee therefore, for yee know not when the Lord of the houſe will come, whether in the EVENING, or at midnight, &c.

CLEM. *Conſt. lib. 8. cap. 34.*

LEt your deuout Prayers bee made alſo in the EVENING with thankſgiuing vnto God, who hath giuen you THE NIGHT, wherein to reſt from your daily labours.

CONCIL. *Laodicean. 18.*

And ſit it is, the ſame order of Prayer ſhould be obſerued in the VESPERS, or the EVEN-SONG of the Church.

S. BASIL. *orat. in S. IVLIT.*

When thou lookeſt vpon the Heauens, and beholdeſt the beautie of the Starres, adore Him that in his wiſedome made them all for thee. When

the day is ended, and THE NIGHT approcheth on, fall downe and worship Him, who made both the day and THE NIGHT, to giue thee ioy and rest.

S. AMBROS. *lib.* 3. *ep.* 11.

I began to thinke vpon that *Verficle*, which we had vsed a little before in our EVEN-SONG.

S. HIER. *ad Eustoch.*

The EVENING is a common and vsuall Time of Prayer with all men.

ISID. *cap.* 20. *de Eccl. off. l.* 1.

In honour and memorie of those great Mysteries, which at THIS TIME haue bin performed for vs, do we present our selues with the Sacrifice of Prayers and Thanksgiuing, before the presence of Almightie God.

PRAY-

PRAYERS FOR THE EVENING.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Verſ. O God make ſpeed to ſaue me.
Reſp. O Lord make haſt to help me.

Glorie bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now and euer shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE.

Saluator mundi Domine.

BLesſed Sauiour, Lord of all;
Vouchſafe to heare vs whē we call:
And now to thoſe propitious be,
That in Prayer bow to Thee,
Still to be kept from miſerie.

Great Ruler of the Day and Night,
On our darkneſſe caſt thy Light:
And let thy Paſſion pardon winne
For what we haue offended in
Thought, or word, or deed of ſinne.

And as thy Mercy wipes away
What we haue done amiſſe to day:
So now the night returnes againe,
Our Bodies & our Soules refraine,
From being ſoyld with ſinful ſtaine.

Let

Let not dull sleepe oppresse our eyes.
Nor vs the enemie surprise: (fright,
Nor feareful dreames our minds at-
While the blacknes of the Night,
Holds from vs the cheareful Light.

To Thee who dost by Rest renue
Our wasted strength, we lnmbly sue,
That when we shal vnclose our eies,
Pure and chast we may arise,
And make our Morning Sacrifice.

Honour, Lord, to thee be done,
O Thou Blessed Virgins Sonne,
With the Father, and the Spirit,
As is thine eternall merit,
Euer and eues to inherit.
Amen.

The Antiphona.

He hath made the outgoings of the Morning and Euening to praise him.

Psal. iii.

I Will giue thankes vnto the Lord with my whole heart: secretly among the Faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to bee prayſed, and had in honour: and his righteouſneſſe endureth for euer.

4 The mercifull and gracious Lord hath ſo done his marueilous workes: that they ought to be

be had in remembrance.

5 Hee hath giuen meate vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are Veritie and Iudgement: all his Commandements are true.

8 They stand fast for euer and euer: and are done in truth and equitie.

9 Hee sent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that do thereafter, the prayse of it endureth for euer.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: World without end. Amen.

PSAL. 112.

BLessed is the man that feareth the Lord: he hath great delight in his commandements.

2 His seed shall be mightie vpon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousnesse shall bee in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: hee is mercifull, louing and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer bee moued: and the righteous shall bee had

had in an euerlasting remembrance.

7 Hee will not bee afraid for any euill tidings: for his heart standeth fast, and beleæueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall bee exalted with honor.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, & consume away, the desire of the vngodly shall perish.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

Psal. 141.

LOrd, I call vpon thée, haste thée vnto mee: and consider my voyce when I crie vnto thée.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my hands bee an euening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the dore of my lips.

4 O let not mine heart be enclined to any euill thing: let mée not bee occupied in vngodly workes with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious

balmes

balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges bee ouerthrowne in stony places: that they may heare my words, for they are swéet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes loke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Kéepe me frō the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

THE

THE BENEDICTION.

BLessed are the pure in heart, for they shall see God.

THE LESSON.

MARK. 13.

TAke heed, watch and pray: for yee know not when the time is. For the Sonne of Man is as one taking a farre iourney, who left his house, and gaue authoritie to his seruants, and to euerie man his worke, and commanded the Porter to watch. Watch yee therefore, for ye know not when the Maister of the house will come, at Euen, or at Midnight, or at the Cock-crowing, or in the Morning: lest if hee come suddenly, hee find you sleeping.

And

And what I say vnto you, I say vnto all, Watch. * At that time Iesus said: Come vnto mee all yée that are laboured, and sore trauailed, and I will giue you Rest. Take my yoke vpon you, (my yoke is easie, and my burden light,) and learne of me, for I am méeke and lowly in heart, and yée shall find rest vnto your soules. Matth. 11.

THE MAGNIFICAT OF THE BLESSED VIRGIN MARIE.

MY soule doth magnifie the Lord: and my spirit hath reioyced in God my Sauiour.

For he hath regarded the lowlines of his handmaiden.

For

For behold from henceforth: all generations shall call me blessed.

For hee that is mightie hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throwout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mighty from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich hee hath sent emptie away.

Hee remembring his mercy hath holpen his seruant Israel: as hee promised to our forefathers, Abraham, and his seed for euer.

Glorie bee to the Father, and to the

the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE PRAYERS.

I.

God from whom all holy desires, all good counsels, and all iust workes do proceed, giue vnto thy seruants that peace which the world cánot giue, that both our hearts may bee set to obey thy commandements, and also that by thée we being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Sauiour. Amen.

Almighty

II.

ALmightie God, the Fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking, we beseech thée to haue compassion vpon our infirmities, and those things which for our vnworthinesse wee dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthines of thy Sonne Iesus Christ our Lord. Amen.

III.

O Lord our heauenly Father, Almightie and euerliuing God, by whose prouidence both the day and the night are gouerned: vouchsafe, we beseech thée, as thou hast

hast this day preserued vs by thy goodnesse, so still this night to shadow vs vnder the blessed wings of thy most mightie protection, and to couer vs with thy heauenly mercy, that neither the Princes of darkenesse may haue any power ouer vs, nor the workes of darkenesse ouerwhelme vs, but that wee being armed with thy defence, may bee preserued from all aduersities which may hurt the body, & from all wicked thoughts which may assault and defile the soule, through Iesus Christ our Lord, Amen.

IV.

O Thou that art the Light eternall, and the Sonne of Righteousnesse, euermore arising, and neuer going downe, giuing life, and food, and gladnesse vnto all things: mercifully vouchsafe to shine vpon me, and cast thy blessed beames vpon the darknesse of my vnderstanding, and the blacke mists of my sinnes and errors, for thy onely merits, who art alone my Sauiour Jesus Christ our Lord. Amen.

The Lords Name is praised from the rising vp of the Sunne, vnto the going downe thereof.

THE END OF THE PRAYERS AT EVENING.

THE COMPLINE, OR FINAL PRAYERS TO BE SAID BEFORE BED-TIME.

PSAL. 132. 4.

I Will not ſuffer mine eies to SLEEPE, nor mine eie lids to SLVMBER, nor the temples of my head to take any REST; vntill I find out a place for the habitation of the Lord.

S. CHRIS.

S. CHRYS. *lib* 1, *de orando Deum.*

Tell me, with what confidence canſt thou lie downe to SLEEPE, and paſſe away the black darknes of the NIGHT? With what feareful and ougly dreames ſhall thy ſoule (thinkeſt thou) be troubled, vnleſſe thou ſhalt firſt arme thy ſelfe againſt ſuch deluſions and feares, by ſtrong and deuout prayers? Let the wicked Spirits find thee without ſuch a guard, and preſently thou becommeſt a prey vnto them: Let them but ſpie thee at thy Prayers, and preſently like frighted Theeues they runne away.

THE

THE PRAYERS.

THE ANTIPHONA.

GOd bee mercifull vnto vs, and bleſſe vs, and ſhew vs the light of his countenance, and be mercifull vnto vs.

PSAL. 91.

☞ To be ſaid at this time, according to the direction of Saint BASIL, *in reg.*

WHo ſo dwelleth vnder the defence of the moſt High: ſhall abide vnder the ſhadow of the Almightie.

2 I will ſay vnto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliuer thee from the

the snare of the hunter: and from the noysome Pestilence.

4 Hee shall defend thée vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnesse and truth shall bee thy shield and buckler.

5 Thou shalt not bee afraid for any terror by night: nor for the arrow that flyeth by day.

6 For the Pestilence that walketh in the darkenesse: nor for the sickenes that destroyeth in the noone-day.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE

THE LESSON.

1. PETER.

BE sober and watch, because your aduersarie the Diuell goeth about like a roaring Lion, seeking whom he may deuoure. And the day of the Lord will come as a thiefe in the night, in the which the Heauens shall passe away with a great noise, and the Elements shall melt with feruent heate. Seeing then that all these things shalbe disolued, what manner of persons ought we to bee in all holy conuersation and godlinesse?

THE SONG OF SIMEON,

CALLED

NVNC DIMITTIS.

LOrd, now lettest thou thy seruant depart in peace: according to thy Word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To bee a Light to lighten the Gentiles: and to be the Glorie of thy people Israel.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE

THE CREED.

I Beléeue in GOD the Father Almightie, Maker of Heauen and Earth. And in Iesus Christ his only Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Marie, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day hée rose againe from the dead, hee ascended into heauen, and sitteth on the right hand of God the Father Almightie: from thence he shall come to iudge both the quick and the dead. I beléeue in the Holy Ghost, the holy Catholik Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

THE PRAYERS.

V. Lord haue mercy vpon vs.
R. Christ haue mercy vpon vs.
V. Lord haue mercy vpon vs.

OUr Father which art in heauen. Hallowed bee thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. &c.

Verse.

THe Day is thine, and the Night is thine: Thou art worthy, O Lord, to receiue honour, and prayse, and worship for euermore.

Mercifull

I.

MErciſull Lord, who of thine abundant goodneſſe towards vs, haſt made the day to trauaile in, and ordained the Night wherein to take our reſt: grant vs ſuch Reſt of body, that wee may continually haue a waking ſoule, to watch for the time when our Lord ſhall appeare to deliuer vs from this mortall life. Let no vaine or wandring fancie trouble vs: let our ghoſtly enemies haue no power ouer vs, but let our minds bee ſet wholly vpon thy preſence, to loue, and feare, and reſt in Thée alone: that béeing refreſhed with a moderate and ſober ſleepe, wee may riſe vp againe with chearefull ſtrength and glad-

nesse, to serue thée in all good workes, through Jesus Christ our Lord. Amen.

II.

LIghten our darkenesse, wee beseech thee (O Lord) and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Son our Sauiour Jesus Christ. Amen.

THE BENEDICTION.

GOd the Father blesse mee: God the Sonne defend me: God the holy Ghost preserue me now and for euer. Amen.

PRAY-

PRAYERS AT BED-TIME,

TO BE COMMITTED VNTO PERFECT MEMORIE.

An Admonition before we goe to sleepe.

PErmit not sluggish sleepe
to close your waking eye,
Till that with iudgement deepe,
your daily deeds you trye.
He that his sins in conscience keepes,
when he to quiet goes
More desperate is than he that sleepes
amidst his mortall foes.

WHEN WEE ENTER INTO OVR BED.

IN the Name of our Lord Jesus Christ (who was crucified vpon his Crosse, and laid into his graue for me,) I lay me downe to rest; He blesse mee, keepe mee, and saue mee; raise me vp againe, and bring mee at last to life eternall. Amen.

AS WE LIE DOWNE TO SLEEPE.

AT Night lie downe,
prepare to haue
Thy sleepe thy death,
thy bed thy graue.
Awake, arise,
thinke that thou hast
Thy life but lent,
thy breath a blast.

I.

I will lay me downe in peace, and take my rest, for it is thou Lord onely that makest mee dwell in safety.

Psalms

II.

HAue mercy vpon me, O Lord, now, and at the houre of death.

III.

PReserue me while I am waking, and defend mee when I am sleeping, that my soule may continually watch for thee, and both body and soule may rest in thy peace for euer. Amen, Amen, Amen.

THE END OF THE LAST HOVRE AT NIGHT.

THE SEVEN PENITENTIALL PSALMES,

WITH

THE LETANIE

AND

SVFFRAGES.

THE SEVEN PENITENTIALL PSALMES,

To be vſed in times of Penance, Faſting, Affliction, or Trouble; or at any other time, as priuate Deuotion ſhall moue vs.

THE ANTIPHONA.

REmember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Psal. 6.

Domine ne in furore.

O Lord, rebuke me not in thine indignation: neither chasten mée in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish me?

4 Turne thée, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thée: and who will giue thée thankes in the pit?

6 I am wearie of my groaning, euerie night wash I my bed, and water my couch with my teares.

7 My beautie is gone for very trouble:

trouble: and worne away, because of all mine enemies.

8 Away from me, all yée that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall bée confounded and sore vexed: they shall be turned backe, and put to shame suddenly.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

Psal. 32.

Beati quorum.

Blessed is hee whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauie vpon me day and night: and my moysture is like the drought in Summer.

5 I will knowledge my sinne vnto thée: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my trespasses vnto the Lord; and so thou for-

forgauest the wickednesse of my sinne.

7 For this shall euerie one that is godly, make his prayer vnto thee in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue mée from trouble: thou shalt compasse mée about with songs of deliuerance.

9 I will informe thée, and teach thee in the way wherin thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to Horse & Mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoso putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and

and reioyce in the Lord: and bee ioyfull, all yee that are true of heart.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall bee: world without end. Amen.

Psal. 38.

Domine ne in furore.

Put me not to rebuke (O Lord) in thine anger: neither chasten mée in thine heauie displeasure.

2 For thine Arrowes sticke fast in me: and thy hand prsseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For

4 For my wickednesses are gone ouer my head: and are like a sore burden, too heauie for me to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the verie disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed mee: and the sight of mine eies is gone from me.

11 My louers and my neighbours did stand looking vpon my trouble: and my kinsmen stood afarre off.

12 They

12 They also that sought after my life, laid snares for mée: and they that went about to doe mée euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer mée: for when my foot slipt, they reioyced greatly against me.

17 And I truly am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and bee sorrie for my sinne.

19 But

19 But mine enemies liue, and are mightie: and they that hate me wrongfully, are many in number.

20 They also that rewarded euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe me: O Lord God of my saluation.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

PSAL.

Psal. 51.

Miserere mei Deus.

HAue mercie vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

2 Wash mee thoroughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thée onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest truth in

in the inward parts: and ſhalt make me to vnderſtand wiſdome ſecretly.

7 Thou ſhalt purge me with hyſope, and I ſhall be cleane: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make mee heare of ioy and gladneſſe: that the bones which thou haſt broken may reioyce.

9 Turne thy face from my ſinnes: and put out all my miſdeeds.

10 Make mee a cleane heart (O God:) and renew a right ſpirit within me.

11 Caſt mee not away from thy preſence: and take not thy holy ſpirit from me.

12 Giue me the comfort of thy helpe againe: and ſtabliſh me with thy free ſpirit.

13 Then ſhall I teach thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

14 De-

14 Deliuer mée from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lippes (O Lord:) and my mouth shall shew forth thy praise.

16 For thou desirest no sacrifice, else would I giue it thée: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be fauourable and gracious vnto Sion, build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations, then shall they offer young bullocks vpon thine Altar.

Glory

Glory bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be: world without end. Amen.

PSAL. 102.

Domine exaudi.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right ſwne.

3 For my daies are conſumed away like ſmoke: and my bones are burnt vp as it were a fire-brand.

4 My heart is ſmitten down,

and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groaning: my bones will scarce cleaue to my flesh:

6 I am become like a Pelicane in the Wildernesse: and like an Owle that is in the Desart.

7 I haue watched, and am euen as it were a Sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken mee vp, and cast mee downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou (O Lord) shalt en-

endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy on Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glorie shal appeare.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall bee written for those that come after: and the people which shall bee borne, shall praise the Lord.

19 For he hath looked downe from his Sanctuarie: out of the

Heauens did the Lord behold the earth.

20 That hee might heare the mournings of such as bee in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Ierusalem.

22 When the people are gathered together: and the Kingdomes also to serue the Lord.

23 Hee brought downe my strength in my iourney: and shortned my dayes:

24 But I said, O my God, take me not away in the midst of my age: as for thy yeares, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the Heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe old

old as doth a garment.

27 And as a vesture shalt thou change them, and they shall bee changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Psal. 130.

De profundis.

Out of the deepe haue I called vnto thee (O Lord:) Lord heare my voyce.

2 O let thine eares consider well the voyce

of my complaint.

3 If thou, Lord wilt bee extreame to marke what is done amisse: O Lord who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I look for the Lord, my soule doth waite for him: in his Word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Psal. 143.

Domine exaudi.

Eare my praier, O Lord, & consider my desire: hearken vnto me for thy truth & righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath laid me in the darknesse, as the men that haue beene long dead.

4 Therefore is my spirit vexed within mee: and my heart within me is desolate.

5 Yet do I remember the time

past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that go downe into the pit.

8 O let mee heare thy louing kindnes betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flée vnto thée to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit leade mee forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy

thy Names ſake, and for thy righteouſnes ſake bring my ſoule out of trouble.

12 And of thy goodneſſe ſlay mine enemies: and deſtroy all them that vexe my ſoule, for I am thy ſeruant.

Glorie bee to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall bee: world without end. Amen.

THE ANTIPHONA.

REmember not, Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious blood, and bee not angry with vs for euer.

THE LETANY,

TO BEE VSED ON SVNDAIES, WEDNESDAIES, AND FRIDAIES after the Morning Praiers, or any other Houre of Deuotion:

AS ALSO VPON THE ROGATION AND FASTING daies; and in the time of Plague, Famine, Warre, and other Calamities.

SVch miseries as being present or imminent, all men are apt to bewaile with their teares, they that bee religious and wise, wil euer seeke to preuent, or auert with their prayers. In regard whereof these LETANIES were at first composed by the Fathers in the * *Primitiue Church*, solemnely to be vsed for the appeasing of Gods wrath in publike euils, and for the

R H *l.* 5.
* Antiq. Liturg. Iren. *lib.* 2. *ca.* 57.
Prosp. *de vocat Gent. cap.* 4.
Tertul. *lib.* 2. *ad vxor.*
S. Hieron. *ad* Eustoch.
S. Basil. *epist.* 63.
Ruffin. *hist. lib.* 2. *ca.* 23.

the procuring of his mercy in common benefits.

At the firſt they were not ſo large as now they are, beeing augmented by MAMERCVS Biſhop of *Vienna*, and by SIDONIVS APOLLINARIS, Biſhop of *Auerna*, and afterwards by S. GREGORIE the Great, Biſh. of *Rome*, in whoſe times there was much affliction and trouble throughout the World. *Sidon. Apoll. Ep. ad Mamer & Apium.

From their dayes they haue beene brought downe to ours; and in the meane while got ſome ruſt: the Addition and Inuocation of the SAINTS names, (which ſome men haue thereunto annexed,) being by * WALAFRIDE STRABO's owne confeſſion, but a Noueltie; and therefore are not inſerted into theſe *our Letanies*: which beeing lately by our owne Church brought into that abſolute perfection, both for matter and forme, as not any Church beſides can ſhew the like, ſo compleate and full, needs muſt they bee vpbraided either with error, or ſomewhat worſe, whom in all parts this principall and excellent Prayer doth not fully ſatisfie. * Wal Strabo *de reb. Eccl. cap.* de Letanijs. * R. H. *l.* 5.

THE

O God the Father of Heauen: haue mercie vpon vs miserable sinners.

O God the Father of Heauen: haue mercy vpon vs miserable sinners.

O God the Sonne, Redéemer of the World: haue mercie vpon vs miserable sinners.

O God the Sonne, Redeemer of the World: haue mercy vpon vs miserable sinners.

O God the holy Ghost, proceéding from the Father and the Sonne, haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne, haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three Persons and one God:

God: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three Persons and one God: haue mercie vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and bee not angrie with vs for euer.

Spare vs good Lord.

From all euill & mischiefe, from sin, from the crafts and assaults of the deuill, from thy wrath and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine-glory and hypocrisie, from enuie, hatred and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all o-

ther

ther deadly sinne, & from all the deceits of the vvorld, the flesh and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from al false doctrine and heresie, from hardnesse of heart, & contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Nativitie and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliuer vs.

By thine Agonie and bloodie Sweate, by thy Crosse & Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension, and by the com-

comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

We ſinners doe beſeech thee to heare vs (O Lord God) and that it may pleaſe thee to rule and gouerne the holy Church vniuerſally in the right vvay.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true vvorſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant Charles, our moſt gracious King and Gouernour.

Wee beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare and loue, and that hee may euermore haue affiance in thee, and euer-

ſeeke

ſæke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bee his defender & keeper, giuing him the victory ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe our moſt gracious Quéene Marie, Frederick the Prince Elector Palatine, and the Lady Elizabeth his wife, with their Princely Iſſue.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours & Miniſters of the Church, with true knowledge and vnderſtanding of thy Word, and that both by their preaching and liuing they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare vs good Lord.

That

That it may pleaſe thee to endue the Lords of the Councell, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace to execute iuſtice, and to maintaine truth.

We beſeech thee to heare vs good Lord.

That it may pleaſe thée to bleſſe and keepe all thy people.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all Nations vnitie, peace and concord.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue to all thy people increaſe of grace to heare meekely thy Word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as haue erred, and are deceiued.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſtrengthen ſuch as doe ſtand, and to comfort and helpe the weake-hearted, & to raiſe vp them that fall, and finally to beate downe Satan vnder our feete.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to ſuc-cour, help, & comfort all that be in dan-

danger, necessitie and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauel by land or by water, all women labouring of child, all sicke persons and young children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defend & prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgiue our enemies, persecuters and slanderers, and to turne their hearts,

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue and preſerue to our vſe, the kindly fruits of the earth, ſo as in due time we may enioy them.

Wee beſeech thee to heare vs good Lord.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, & to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beſeech thee to heare vs good Lord.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God that takeſt away the ſins of the world.

Grant vs thy peace.

O Lambe of God, that takeſt away the ſins of the World.

Haue

Haue mercy vpon vs.
O Christ heare vs.
O Christ heare vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs.

Our Father which art in heauen. Hallowed bee thy Name. Thy kingdom come. Thy will be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. &c.

Vers. O Lord deal not with vs after our sinnes.
Resp. Neither reward vs after our iniquities.

Let

Let vs pray

God merciſull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as bée ſorrowfull, mercifully aſſiſt our prayers, that we make before thée in all our troubles & aduerſities whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils which the craft & ſubtilty of the deuill, or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that wee thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Ieſus Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord, arise, helpe vs, and deliuer vs for thine honour.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

From our enemies defend vs O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid, haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ: graciously heare vs, O Lord Christ.

Vers. O Lord, let thy mercy be shewed vpon vs.

Resp. As wee doe put our trust in thee.

Let vs pray

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities: and for the glorie of thy Names sake, turne from vs all those euils, that wee most righteously haue deserued: and grant, that in all our troubles wee may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and

and pureneſſe of liuing, to thy honour and glorie, through our onely Mediatour and Aduocate Ieſus Chriſt our Lord. Amen.

O God, whoſe nature and propertie is euer to haue mercie and to forgiue, receiue our humble petitions: and though we bee tied and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercy looſe vs, for the honour of Ieſus Chriſts ſake, our Mediator and Aduocate. Amen.

2. Cor. 13.

THe grace of our Lord Ieſus Chriſt, and the loue of God, and the fellowſhip of the holy Ghoſt, be with vs all euermore. Amen.

THE COLLECTS FOR THE SVNDAYES AND HOLY-DAYES THROVGHOVT THE WHOLE YEERE.

THE COLLECTS FOR THE SVNDAYES AND HOLIDAYES THROVGHOVT THE YEERE.

ADVENT SVNDAY.

THe foure Sundayes in *Aduent*, are to the great Feaſt of *Chriſtmas*, as the *Vigills* or *Eues* are to euery *Saints day*, & *Lent* to the Feaſt of *Eaſter*, a ſolemne time of preparation to the bleſſed *Birth* of our Sauiour, which Chriſtians haue beene vſed to call his *Aduent*, or *Comming* to vs in the fleſh.

It is the peculiar Computation of

the Church, to begin her yeare, and to renew the annuall course of her Holy and Diuine Seruice at this *Aduent*; herein differing from all other Accounts & Reuolutions of Time whatsoeuer. And it is to let the world know, that she neither numbreth her dayes, nor measureth her seasons so much by the motion of the *Sunne*, as by the Course of her *Sauiour*, beginning and continuing on the yeere with Him, who being the true *Sun of Righteousnesse*, began now to rise vpon the World, and as the *Day starre* from on high, to enlighten them that sate in spirituall *darknesse*.

THE

THE COLLECT FOR THE FIRST SVNDAY IN ADVENT.

ALmighty God, giue vs grace that we may cast away the workes of darknesse, and put on the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, we may rise to life immortall, through him, who liueth and reigneth with thee and the holy Ghost now and euer. Amen.

The Collect for the second Sunday in Aduent.

BLessed Lord, which hast caused all the holy Scriptures to bee written for our learning, grant that wee may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience and comfort of thy holy Word, wee may embrace, and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ. Amen.

The Collect for the third Sunday in Aduent.

LOrd, we beseech thee, giue eare to our prayers, and by thy gracious visitation lighten the darknesse of our hearts by our Lord Iesus Christ. Amen.

THE

The Collect for the fourth Sunday in Aduent.

LOrd, raise vp, we pray thée, thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse wee bee sore let and hindred, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may spedily deliuer vs, to whom with thee and the holy Ghost, be honor and glory, world without end. Amen.

The Collect for Christmas day.

ALmightie GOD, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin,

grant that we being regenerate, and made thy children by adoption and grace, may daily bee renewed by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee and the holy Ghost now and euer. Amen.

The Collect for Saint Steuens day.

GRant vs, O Lord, to learn to loue our enemies by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee which liuest and reignest now and for euer, world without end. Amen.

The Collect for S. Iohn the Euangelists day.

MErcifull Lord, wee beseech thee to cast the bright beams of light vpon thy Church, that it being

being lightened by the doctrine of the blessed Apostle and Euangelist John, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Collect for Innocents day.

ALmighty God, whose prayse this day the young Innocents thy Witnesses, haue confessed & shewed forth, not in speaking but in dying, mortifie and kill all vices in vs, that in our conuersation our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The Collect for the Sunday after Christmas day.

ALmightie God, which hast giuen vs thine onely begotten Son to take, &c. As vpon Christmas day.

The

The Collect for the Circumcision of Christ.

ALmightie God, which madest thy blessed Sonne to bée circumcised and obedient to the Law for man, grant vs the true circumcision of the Spirit, that our hearts, and all our members being mortified from all worldly and carnal lusts, may in al things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Collect for the Epiphany.

O God, which by the leading of a Starre, diddest manifest thy onely begotten Son to the Gentiles, mercifully grant, that we which know thée now by faith, may after this life haue the fruition of thy glorious

ous Godhead, through Jesus Christ our Lord.

The Collect for the first Sunday after the Epiphany.

LORD, we beseech thee mercifully to receiue the praiers of thy people, which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Jesus Christ our Lord.

The Collect for the second Sunday after the Epiphany.

ALmightie & euerlasting God, which doest gouerne al things in heauen and earth, mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The

The Collect for the third Sunday after the Epiphany.

ALmighty & euerlasting God, mercifully loke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend vs, through Christ our Lord.

The Collect for the fourth Sunday after the Epiphany.

GOd which knowest vs to bée set in the midst of so many & great dangers, that for mans frailenes we cannot alway stand vpright: grant to vs the health of body & soule, that all those things which wee suffer for sinne, by thy helpe we may wel passe and ouercome, through Christ our Lord.

The Collect for the fifth Sunday after the Epiphany.

LOrd wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe leane onely vpon the hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Christ our Lord.

SEPTVAGESIMA SVNDAY.

SEPTVAGESIMA (ſo called from the number of *Seuentie*) is a ſolemne beginning of a new Office, and a new Time, wherein our Holy Mother the Church hath taught vs, by calling to mind the *Time* of the Iewes captiuitie from their countrie, the better to remember and bewaile our owne captiuitie from ours, euen that Heauenly Paradiſe which God at firſt created for vs. For which purpoſe the LESSONS of the Church-Seruice (ſaith * S. BERNARD) are this day altered in their courſe, and the Storie of GENESIS (where both our firſt happineſſe, and our firſt miſeries are deſcribed) is alwaies

* *Serm. 1. in Septua.*

alwaies begun to be read in SEPTVAGESIMA.

It is a time therefore that ſuddenly calls vs backe from our CHRISTMAS feaſting and ioy, to our LENTEN faſting and ſorrow; from thinking how Chriſt came into the World, to thinke vpon our own ſins and miſeries which brought him into the World; to think vpon them, and to bewaile, or reforme them withall; conſidering that Hee came not to take away their ſinnes, who are not weary of them, or be loth to part with them, and amend their liues themſelues.

To this end there was a godly Ordinance in the ancient Church, (made by the old Councell of * AVXERRE, more than a thouſand yeeres ſince) that in the end of the EPIPHANY, there ſhould be certaine daies appointed (ſuch as THIS, and the * TWO SVNDAIES following are) wherein to prepare the people for their ſolemne faſting and penance, and to giue them warning of their LENT before hand, that when it came, it might bee the more

* *Can. 2.*

* *Sexa.* and *Quinqu.* Sundaies, ſo called *à rotundâ enumeratione*, being placed between *Septuag.* & *Quadrag.* Sundaies.

more ſtrictly and religiouſly obſerued.

And afterwards, through the varietie of Faſting in diuers places, it came to paſſe, that theſe THREE SVNDAIES were made to bee Three ſeuerall Beginnings of the LENT-FAST, ſome extending their ſolemne humiliation and ſorrow to a larger Time than ordinarie, and others excepting from it thoſe*daies of the weeke, whereupon many Chriſtians had either no cuſtome, or no leaue to Faſt: moſt agreeing in this, that whether wee begin at SEPTVAGESIMA, or anie the SVNDAIES following, the LENT-FAST is duely to bee kept at One ſolemne time of the yeere, and duely to bee continued on to the Great Feaſt of EASTER.

*Thurſdaies and Saturdaies.

THE

THE COLLECT FOR SEPTVAGESIMA SVNDAY.

LOrd, we beseech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences, may bee mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth, &c.

The Collect for Sexagesima Sunday.

LOrd God, which seest that wee put not our trust in any thing that we do, mercifully grant that by thy power wee may bee defended against all aduersitie, through Iesus Christ our Lord.

The

The Collect for Quinquagesima Sunday.

O Lord, which doest teach vs, that all our doings without charitie are nothing worth, send the holy Ghost, and powre into our hearts that most excellent gift of charitie, the verie bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: grant this for thy onely Son Iesus Christs sake.

THE

THE FIRST DAY OF LENT.

BY the ancient Lawes & cuſtome of the Church of Chriſt, wee ſtill obſerue a yeerly and more ſolemne time of Faſting and Prayer, than ordinarie; which from the ſeaſon wherein it falls, wee call our * LENT *Faſt*. A time wherein the Church commemorateth the miraculous *Faſting* of our Sauiour, and by it commendeth the like ghoſtly and religious exerciſe vnto vs, as being the readieſt meanes wee can vſe againſt the **temptations of the Diuell*, and the ſinfull deſires of our pampered fleſh. Not as if ſhe thought we were able to faſt as Chriſt did, and liue altogether without meate and drinke, or as if her meaning were to tye vs vnto any ſuch ſcrupulous Abſtinence, which refuſeth ſome kindes of meates as being vncleane in themſelues,

* Or *Spring Faſt*. For Lent ſignifieth *the Spring* in the Saxon language.

* Whereupon the *Goſpell* of *Chriſts Faſting*, and reſiſting of the *Diuells temptation* is appointed for the *firſt Sunday* in *Lent*.

selues, but that as farre as our imperfections and infirmities would suffer vs, wee should tye our selues to such a religious *Fast* and *Abstinence*, as thereby eyther interrupting or otherwise abating not only the kind but the quantitie of our *diet*, and so taking the lesse care of our bodily sustenáce, we might the more earnestly hunger and thirst after righteousnesse, which is the *food* of our soules; & by* mortifying of our sinfull flesh, fixe our mindes vpon heauenlier and better desires. A LENT so kept, will conform vs the better to our Sauiours *Sufferings*, which are now remembred; and make vs the more capable, and more sensible of the *Ioy* which the Church *expresseth in the ioyfull solemnity of EASTER, aswell in commemoration of his, as in hope of our glorious & gladsom *Resurrection*.

*The Collect for the *first Sunday* in *Lent*.

* Both by the *Eucharist* and other *holy offices*.

And after this manner hath it been religiously obserued throughout all ages, both in the *Greek* and in the *Latine* Church.

For the *Greekes* first. It is mentioned by IGNATIVS, who was S. IOHNS disciple, in his Epistle to the *Philippians*,

ans, a writing vnquestioned by most men. Then by IRENAEVS, who was S. IOHNS scholler also, but once remoued: by ORIGEN, who liued not long after them, in his 10. *Homil.* vpon *Leuiticus*. By the famous Generall Councell of *NICE, not much aboue 300. yeeres after Christ, where they mention the * *Forty daies of* LENT as a knowne thing, instituted and obserued by all men long before their time. After them, by S. CYRILL in his *Catechisme*, & by S. CHRYSOSTOM in his Sermons vpon *Genesis*, which were preached in this time of LENT. By S. BASIL in his second Homily of *Fasting*, where hee tels us, *That there was no age, nor no place, but both knew it, and obserued it.* By ATHANASIVS in his Relation *ad Orth dox*. By S. GR. NYSSEN in his Sermon of *Baptisme*, & by NAZIANZEN surnamed the *Diuine*, in his Sermon of *Almesdeedes*.

* *Can.* 5.

* *Quadragesimæ.*

Then for the *Latins* by TERTVLLIAN first, who was the first of the *Latine Fathers*, and spake more concerning the LENT FAST than perhaps the Church would haue had him. By S. CYPRIAN after him, who was also his scholler. By S. AMBROSE, S. HIEROM, and

and S. AVGVSTINE in more than 40. seuerall places of their writings. After them by a whole cloud of *Witnesses*, euen to our owne Times: All which being put together, will proue abundantly that THE LENT which we now keepe, is, and euer hath been an *Apostolicall Constitution*; as S. HIEROM said in his *Epistle* to MARCELLA. *Nos* VNAM QVADRAGESIMAM *secundum traditionem* APOSTOLORVM, *tempore nobis congruo ieiunamus.* (that is) [*We obserue a* LENT-FAST *of* FORTY DAIES, *as wee haue bin taught to do by the* APOSTLES, *in a fit and seasonable time of the yeere.*] Wee adde out of S. AVGVSTIN in his 119. *Epistle* to IANVARIVS, a knowne place * QVADRAGESIMA *Ieiuniorum habet autoritatem, &c.* [*The* LENTEN FAST (saith he) *is autorised both by the* OLD *and* NEW TESTAMENT; *there by* MOSES, *and here by* CHRIST. And out of CHRYSOLOGVS in his 11. Sermon. *Quod* QVADRAGESIMAM *ieiunamus, non est humana inuentio, &c.* [*It is no* HVMANE INVENTION (as they call it) *but it comes from* DIVINE AVTHORITY *that wee Fast our* FORTY DAIES *in* LENT.]

* S. *Hieron.* ep. ad Marcellam.

* S. *Aug.* ep. 119. ad Ian.

The

THE COLLECT FOR ASHWENSDAY.

ALmighty & euerlasting God, which hatest nothing ỹ thou hast made, and doest forgiue the sinnes of all them that be penitent, create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

Three other Collects for this time of Lent, as in the Commination, appointed to be vsed in the beginning of Lent.

O Lord, we beseech thee, mercifully heare our prayers, and spare all those which confesse their

sinnes vnto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may bee absolued, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued & wearied with ỹ burden of our sins. Thy properte is to haue mercy, to thee onely it appertaineth to forgiue sinnes: spare vs therefore, good Lord, spare thy people whom thou hast redéemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners, but so turne thine ire from vs, which meekely acknowledge our vile-

vilenesse, and truly repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord Amen.

TVrne thou vs, O good Lord, and so shall we be turned: bee fauorable to thy people, O Lord, be fauorable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou spares when wee deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies, looke vpon vs, through Iesus Christ our Lord. Amen.

The Collect for the first Sunday in Lent.

O Lord, which for our sakes didst fast forty daies & forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The Collect for the second Sunday in Lent.

Almightie God, which doest see that we haue no power of our selues to helpe our selues, keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euil thoughts which may assault & hurt the soule, through Iesus, &c.

The Collect for the third Sunday in Lent.

We beseech thee Almightie God, loke vpon the hearty de-

desires of thy humble seruants, and stretch forth the right hand of thy Maiestie, to bee our defence against all our enemies, through Iesus Christ our Lord, Amen.

The Collect for the fourth Sunday in Lent.

GRant we beseech thee Almightie God, that we which for our euill deeds are worthily punished, by the comfort of thy grace may mercifully bee relieued, through our Lord Iesus Christ.

The Collect for the fifth Sunday in Lent.

WE beseech thee, Almightie God, mercifully to look vpon thy people, that by thy great goodnes, they may bee gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord. Amen.

THE WEEKE BEFORE EASTER.

THis *Laſt weeke* of LENT Chriſtians haue been vſed to call [a] *The Holy* and *Great weeke*, or *The Paſsion weeke*, & more ſolemnely to obſerue it, than any of the reſt before. For in it the Church doth commemorate and repreſent vnto vs for our greater humilitie and deuotion, firſt the trayterous *Conſpiracy* of the *Iewes* with IVDAS to betray Chriſt vnto his death; as vpon the [b] WEDNESDAY before *Eaſter*. Then, the Inſtitution of Chriſts *Bleſſed Supper*, and the *waſhing* of his Diſciples feet, as vpon [c] MANDY THVRSDAY. Next, the very *Croſſe* and *Paſsion* of our Sauiour, his precious *Death* and *Buriall* for vs all, as vpon [d] GOOD FRIDAY. And laſtly his *Reſt* within the *Graue*, and his *Deſcent* alſo *into Hell*, as vpon [e] EASTER EVEN.

[a] *Hebdomada ſancta, magna, paſſionoſa: & Hebd. Paſſionis.*

[b] Wednesday *before* Eaſter.

[c] Mandy, Thurſday (*or* Dies mandati) *ſo called from the words of Chriſt*, Mandatum dedi vobis, Ioh. 13. *which is alſo the* Leſſon *appointed to be read at the King ſolemne* Mandy, *and the waſhing of poore mens feet, vpon this day.* [d] Good Friday. [e] Eaſter Euen, *wherein the Graue and the Deſcent of Chriſt into Hell is commemorated, as appeareth by the Epiſtle and Goſpell of this day.*

EVEN.

EVEN. And all these *in tempore suo*, in their owne *proper times* and seasons, vpon the *very dayes* when they were done, and became the great and high mysteries of our Christian Religion. Which is the reason why *These Dayes* are heere and *f* elsewhere rank'd among the *Holydayes* of our Church, and a speciall Seruice appointed for them: as also *g* why all the *Wednesdayes* of the yeere haue been heretofore, and why the *h Fridayes* and *Saturdayes* of euery weeke besides are now continued and made common dayes of Abstinence and Prayer.

f *In the Table of Proper Lessons.*

g Clem. *Const. lib. 8.*

h S. Aug. *ep. 86. ad Cas.*

What the ancient Discipline and religious custome of the Church in this Holy weeke hath been of old, may appeare by this passage of EPIPHANIVS, HAERES 75. *i On Church fasting daies, and especially* THE WEEK BEFORE EASTER, *when with vs* (saith he) *Custome admitteth nothing but lying downe vpon the earth, abstinence from fleshly delights and pleasures, vnsauourie and drie diet, sorrow, prayer, watching, fasting, and all the medicines for our soules which holy affections can minister; other men* (with

i Epiphan. *haeres. 75.*

whom the Diſcipline of the Church is in no regard) are vp betimes in the morning to take in the ſtrongeſt for the belly, and when their veynes are well ſwolne and growne big, they make themſelues ſport and laughter at this our Deuout Seruice, wherewith we are perſwaded wee pleaſe God.

Surely SORROW for ſinne is the proper and predominant affection of this Time, ſo taught vs by the Church. And what can we reſolue on leſſe, than the Church now teacheth vs? If He, in whom there was no ſinne, was at this time aboue meaſure *ſorrowfull* for our ſinnes; ſhall not we whoſe ſinnes, they were, be in ſome meaſure touched with *ſorrow* for them, eſpecially at this *Time* of his *ſorrow*? True it is that our Saui, ours *ſufferings*, being the price of our Redemption, are the matter of our greateſt Ioy; but they are ſo, as they are ioyned with his *Reſurrection*, without which there had not been any benefit or ioy to vs by them. His Church therefore euen from the beginning iudged this *Order* to bee moſt conuenient and decent, That about

bout the time of *His Passion* we should haue a sympathie, a *com-passion*, and a fellow-feeling with him, being made conformable vnto him herein by the exercises of Repentance, which are *the Passion* of euery Christian, wherby he *dieth* vnto sinne; and that the solemne *ioy* of our *Redemption* should be put off till EASTER DAY, the day of his *Resurrection*, which is the Hope, & *Life*, and Glory of vs all, fully expressed in the blessed Sacrament.

And here it must euer bee remembred, that the intent of the Church in the celebration of these her holy *Solemnities*, is not onely to *informe* vs in the mysteries which are commemorated, but also, and that chiefly, to *conforme* vs therby vnto Him, who is our Head, and the Substance of all our Solemnities whatsoeuer: that if wee bee not thus affected with them, we can neither approue our selues to bee his followers and seruants, nor any liuely members of his Church.

THE COLLECT FOR THE SVNDAY NEXT BEFORE EASTER.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humility: mercifully grant that we both follow the example of his patience, and be made partakers of his resurrectiō, through the same Iesus Christ our Lord.

Monday, Tuesday, Wednesday, and Thursday before Easter.

ALmighty & euerlasting God, which of thy, &c. as before.

THE

The Collects on good Friday.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for the which our Lord Jeſus Chriſt was contented to be betrayed, and giuen vp into the hands of wicked men, and to ſuffer death vpon the Croſſe: who liueth and reigneth, &c.

ALmighty & euerlaſting God, by whoſe Spirit the whole body of the Church is gouerned and ſanctified, receiue our ſupplications and prayers which wee offer before thee, for all eſtates of men in thy holy Congregation, that euery member of the ſame in his vocation and miniſtery, may truly and godly ſerue thee, through our Lord Jeſus Chriſt, who liueth and reigneth, &c.

Mer-

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should be conuerted and liue, haue mercie vpon all Iewes, Turks, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy Word, and so fetch them home (blessed Lord) to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one Fold vnder one Shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

EASTER EVEN.

ALmighty & euerlasting God, which of thy, &c. As vpon the Sunday before.

Easter

EASTER DAY.

IT is a moſt ſolemne *Feſtiuall*, as ancient as Chriſts glorious RESVRRECTION it ſelfe, by which this day was *declared* and *inſtituted* to bee kept holy, (ſaith * S. AVGVSTINE) and by vertue of it, *All the* SVNDAYES of the yeere beſides. Being for this cauſe called by the *Apoſtles* * THE LORDS DAY, and by the *Fathers*, * GODS OWNE EASTER DAY, and both by Them and our own Church, * THE DAY WHICH THE LORD HATH MADE. That what holy Inſtitution ſoeuer the *other ſolemnities* of the yeere haue receiued, ſome from the Apoſtles, and ſome from the Fathers of the Church in ſucceeding Ages, we may bee ſure that *this ſacred Feſtiuall* was inſtituted by the diuine Authoritie of *God* and of *Chriſt* himſelfe. In regard whereof, it ought to be no leſſe to vs, than it was of old to the Chri-

* *Ep.* 119.
* Reu. 1. 10.
* Nazianz. *Orat.* 1. *in Paſch.*
* Pſal. 118. 24. which is one of the *proper Pſalmes* for this day appointed.

Christians * all the world ouer, euen * The Feast of all Feasts, and the Solemnitie of all Solemnities, the highest and the greatest that we haue. *Which venerable Festiuall we haue receiued frõ our* SAVIOVR (saith * CONSTANTINE) *and by which wee hold our hopes of immortalitie*; [we adde] And without which all that Christ had done for vs besides, would haue done vs no good.

*S. Aug. epist. 118.
* S. Gr. Naz vbi supra.

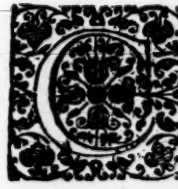
* Const in ep. ad om. Eccl. apud Euseb de vit. Const. lib. 3.

It is euer to be remembred, that this Holy Feast of *Ioy* followeth as Holy a Time of *Sorrow*, that the *Feast* of EASTER commeth alwayes after the *Fast* of LENT, and therby we to learne, that if we will keepe this FEAST aright, if we will *rise* and reigne with Christ, we must *suffer* with him first; *crucifie* and *kill* those sinnes by repentance which be in vs, that wee may be *renewed* by the power of that Spirit which is in him, and so being *raised* vp to newnes of life here, wee may be *raised* vp (as *this day* Hee was) to the life of glorie hereafter.

2. Cor. 15. 17.

THE

THE ANTHEMES VPON EASTER DAY.



Christ rising againe from the dead, now dieth not, death from hence forth hath no power vpon him: for in that he died, hee died but once to put away sinne, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

Christ is risen againe, the first fruits of them that sleepe: for seeing that by man came death, by man also commeth the resurrection of the dead: for as by Adam all men do die, so by Christ all men shall bee restored to life.

THE

THE COLLECT FOR EASTER DAY.

ALmightie God, which through thine onely begotten Sonne Jesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace, preuenting vs, thou doest put in our minds good desires, so by thy continuall helpe, wee may bring the same to good effect, through Jesus Christ our Lord, who liueth and reigneth, &c.

MVN-

MVNDAY AND TVESDAY IN EASTER WEEKE.

THese two *Holydaies* haue been very *anciently* annexed to the Feast of EASTER, and were * in the Primitiue Church the set dayes of a publike and solemne *Baptizing* of many multitudes of people together; which the good Christians then of old, rather chose to administer and receiue at this *Time* of Easter, for that by the Sacrament of *Baptisme* the holy *Resurrection* of our Sauiour is so liuely set forth and commemorated in the Church. This was one reason of their first institution in old time.

* *As in the Rubrick before* Publike Baptisme.

Another was (and it is the reason of their present continuance now) for that these *Two Dayes* might bee a greater honor to the principall *Day* of EASTER it self, wherupon they still attend: and being attendants vpon it, haue not, as other dayes, any proper *name* of their owne.

It

It was the Custome both of the ancient Latine and Greeke Churches to obserue their EASTER after this manner. For the Latines, * S. AVGVSTINE is plaine, *In tertium Diem festi, &c.* (i.) [Vpon the THIRD DAY of our most Holy Festiuall.] And for the Greekes, * S. GR. NYSSEN is cleare, who expressely termeth it, *A Feast of* THREE *dayes.*

S. Aug. *de ciuit. Dei. l. 22. c. 8.*

Hom. 1. in Pasch.

THE COLLECT FOR MONDAY IN EASTER VVEEKE.

ALmightie God, which through thy &c. As vpon Easter day.

The Collect for Tuseday in Easter weeke.

ALmightie Father, which hast giuen thine onely begotten Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen

leauen of malice and wickednesse, that wee may alway serue thee in pureneſſe of liuing and truth, through Iesus Christ our Lord. Amen.

THE FIRST SVNDAY AFTER EASTER.

IT was the Religious Custome of our Forefathers to obserue the *Octaues* of their high and principall *Festinals*. And this day is the *Octaue*, or the *Eight day* after the Feast of EASTER. Vpon euery *Octaue* (which after seuen dayes is a Returne to the first day) the vse was to repeate some part of that *Seruice* and Deuotion, which was performed vpon the principall *Feast* it selfe. And this is the reason, that the *Collect* vsed vpon EASTER DAY, is againe renewed vpon this *Sunday*.

THE

THE COLLECT FOR THE FIRST SVNDAY AFTER EASTER.

ALmighty GOD, which through thine onely begotten Son Jesus Christ hast &c. As vpon Easter day.

The Collect for the second Sunday after Easter.

ALmightie God, which hast giuen thine onely Sonne to be vnto vs both a sacrifice for sinne, and also an example of good life, giue vs thy grace that wee may alway most thankfully receiue that his inestimable benefit, and also daily endeauour our selues to follow the blessed steppes of his most holy life,

The Collect for the third Sunday after Easter.

ALmighty God, which shewest vnto all men that be in error, the light of thy truth, to the intent that they may returne into the way of righteousnesse, grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that bee contrary to their profession, and follow all such things as bee agreeable to the same, through our Lord Jesus Christ.

The Collect for the fourth Sunday after Easter.

ALmightie GOD, which doest make the mindes of all faithfull men to bee of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire

sire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where as true ioyes are to bee found, through Iesus Christ our Lord. Amen.

The Collect for the fifth Sunday after Easter.

LOrd, from whom all good things do come, grant vs thy humble seruants, that by thy holy inspiration wee may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ. Amen.

The Collect for Ascension day.

GRant we beseech thee Almighty God, that like as we do beleeue thy onely begotten Sonne

our

our Lord to haue ascended into the Heauens: so wee may also in heart and mind thither ascend, and with him continually dwell.

The Collect for the Sunday after Ascension day.

O God the King of glory, which hast exalted thine onely Son Iesus Christ with great triumph into thy Kingdome of heauen: we beseech thee leaue vs not comfortlesse, but send vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth and reigneth, &c.

THE

WHITSVNDAY, OR THE FEAST OF PENTECOST.

THis *Day* hold we *holy* to the *holy Ghost*, by whom all *holy Layes*, all *holy Persons*, & all *holy things* whatsoeuer are made *Holy*. And wee obserue it (as S. AVSTIN saith the old Church did * *all the world ouer*,) in memorie of that day wherein the *Holy Spirit* of God after a wonderfull and mysterious manner * descended vpon the Persons of the Apostles, for the founding, propagating, preseruing, & gouerning of Christs Catholike Church vnto the end of the world.

* Ep. 118. ad Ianuar.

* Acts 2.

Wee call it PENTECOST from the name it had at first, being 50 *daies after* EASTER; and WHITSVNDAY from that glorious *Light* of Heauen, which was then sent down vpon the Earth; as also for that it was the * custome of the ancient Christians to reclothe themselues with a *White* Habit vpon *This* and the

* Cyril. in Catech.

Two

Two *Attendant Holidayes* that are hereunto annexed; which they did as well to expresse the *Ioy* they had, and the *Festiuitie* they held for the visible descent of the *Holy Ghost* vpon the Church at first, as for his mysterious descent now in the blessed Sacrament of *Baptisme*, which was * vsually at this *Festiuall* with great solemnity dispensed, and thereby many multitudes receiued into the number of Gods chosen people.

* Munday and Tuesday in *Whitsun weeke*.

* Rubr. *before publike Baptisme.*

THE COLLECT FOR WHITSVNDAY.

GOd, which as vpon this day, hast taught the heartes of thy faithfull people, by the sending to them the light of thy Holy Spirit, grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through

the merits of Jesus Christ our Saviour, who liueth and reigneth with thee in the vnity of the same Spirit, one God, world without end. Amen.

The Collect for Munday and Tuesday in Whitsun weeke.

GOd, which as vpon this day, hast &c. As vpon Whitsunday.

TRINITY SVNDAY.

IMmediately after the descent of Gods holy Spirit vpon the Church, ensued the notice of the glorious and incomprehensible *Trinity*, the Father, Sonne, and Holy Ghost, which before that time was not so clearely knowne. This therfore is the order of the Church (& it is excellent to consider) that when by the reuolution of the yeere, she hath solemnly commemorated

ted all thoſe ſacred myſteries which *God the Father* had of his goodneſſe wrought for her, firſt by his *bleſſed Sonne*; and then by his *bleſſed Spirit*; now ſhe might end and perfect her deuotions, with a *Feſtiuall* of holy Seruice to the whole *Bleſſed Trinitie*.

THE COLLECT FOR TRINITY-SVNDAY.

ALmightie and euerlaſting God, which haſt giuen vnto vs thy ſeruants grace by the confeſſion of a true Faith, to acknowledge the glorie of the eternall Trinity, and in the power of thy diuine Maieſtie to worſhip the Vnitie: we beſeech thee that through the ſtedfaſtneſſe of this faith, we may euermore be defended from all aduerſitie, which liueſt and reigneſt, &c.

The Collect for the first Sunday after Trinitie.

GOd, the strength of all them that trust in thée, mercifully accept our prayers: and because the weakenesse of our mortall nature can do no good thing without thée, grant vs the helpe of thy grace, that in keeping of thy commandements, wee may please thée both in will and déed, through Iesus Christ our Lord.

The Collect for the second Sunday after Trinitie.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name: for thou neuer failest to helpe and gouerne them, whom thou doest bring vp in thy stedfast loue. Grant this &c.

The

The Collect for the third Sunday after Trinitie.

LOrd, we beseech thee, mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mightie ayde wee may be defended, thorough Iesus Christ our Lord.

The Collect for the fourth Sunday after Trinitie.

GOd, the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercie, that thou being our Ruler and Guide, wee may so passe through things temporall, that we finally lose not the things eternall: grant this heauenly Father, for Iesus Christs sake our Lord.

The Collect for the fifth Sunday after Trinitie.

GRant Lord, we beſeech thée, that the courſe of this world may bee ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thée in all godly quietneſſe, through Ieſus Chriſt our Lord.

The Collect for the ſixth Sunday after Trinitie.

GOd which haſt prepared to them that loue thee, ſuch good things as paſſe all mens vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes, which excéede all that we can deſire, through Ieſus Chriſt our Lord &c.

The

The Collect for the seuenth Sunday after Trinitie.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true Religion, nourish vs with all goodnesse, and of thy great mercie keepe vs in the same, through Iesus Christ our Lord.

The Collect for the eighth Sunday after Trinitie.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The Collect for the ninth Sunday after Trinitie.

GRant vs Lord, wee beſeech thee, the Spirit to thinke and doe alwaies ſuch things as bee rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Ieſus Chriſt our Lord.

The Collect for the tenth Sunday after Trinitie.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble ſeruants: and that they may obtaine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Ieſus Chriſt our Lord.

The Collect for the eleuenth Sunday after Trinitie.

GOd which declareſt thy Almightie power, moſt chiefely in

in shewing mercy and pitie: giue vnto vs abundantly thy grace, that wee running to thy promises, may bee made partakers of thy heauenly Treasure, through Iesus Christ our Lord.

The Collect for the twelfth Sunday after Trinitie.

ALmightie & euerliuing God, which art alwaies more ready to heare, than we to pray, and art wont to giue more than either we desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Collect for the thirteenth Sunday after Trinity.

ALmighty and mercifull God, of whose onely gift it com-

meth, that thy faithfull people doe vnto thee, true and laudable ſeruice: Grant we beſeech thee, that we may ſo runne to thy heauenly promiſes, that we faile not finally to attaine the ſame, through Ieſus Chriſt our Lord.

The Collect for the fourteenth Sunday after Trinity.

ALmightie & euerlaſting God, giue vnto vs the increaſe of faith, hope, and charitie, and that we may obtaine that which thou doeſt promiſe, make vs to loue that which thou doeſt command, through Ieſus Chriſt our Lord.

The Collect for the fifteenth Sunday after Trinitie.

KEep we beſeech thée, O Lord, thy Church with thy perpetuall mercy: and becauſe the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profita-

ble

ble to our ſaluation, through Ieſus Chriſt our Lord.

The Collect for the ſixteenth Sunday after Trinitie.

LOrd, wee beſeech thee, let thy continuall pitie cleanſe and defend thy Congregation: and becauſe it cannot continue in ſafetie without thy ſuccour, preſerue it euermore by thy help and goodneſſe, through Ieſus Chriſt our Lord.

The Collect for the ſeuenteenth Sunday after Trinitie.

LOrd wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to bee giuen to all good workes, through Ieſus Chriſt, &c.

The Collect for the eighteenth Sunday after Trinitie.

LOrd we pray thee, grant thy people grace to auoide the infections

fections of the deuill, and with pure heart and mind to follow thee the onely God, through Jesus Christ our Lord.

The Collect for the nineteenth Sunday after Trinitie.

O God, forasmuch as without thée we are not able to please thée, grant that the working of thy mercie, may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Collect for the twentieth Sunday after Trinitie.

Almighty and mercifull God, of thy bountifull goodnesse, keepe vs from all things that may hurt vs: that we being readie both in bodie and soule, may with free hearts accomplish those things that thou wouldest haue done, through Jesus Christ our Lord.

The Collect for the 21. Sunday after Trinitie.

GRant we beseech thee, mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleansed frō all their sins, and serue thee with a quiet mind, through Iesus Christ our Lord.

The Collect for the 22. Sunday after Trinitie.

LOrd, we beseech thée, to kéepe thy household the Church in continuall godlines, that through thy protection it may be frée from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Collect for the 23. Sunday after Trinity.

GOd our refuge and strength, which art the author of all godnesse,

nesse, be ready to heare the deuout prayers of the Church, and grant that those things which wee aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Collect for the 24. Sunday after Trinitie.

LOrd, wee beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse, wee may be deliuered from the bonds of all those sins, which by our frailty we haue committed. Grant this &c.

The Collect for the 25. Sunday after Trinitie.

STirre vp, wee beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruite of good workes, may of thee bee plenteously rewarded, through Iesus Christ, &c.

COL;

COLLECTS PROPER FOR OTHER HOLYDAYES.

WHat the religious intention of the Church was at first, and what her meaning is still in the holy obseruation of these Saints dayes that follow, may be seene in the Preface to the Calendar of this Booke.

S. ANDREWS DAY.

SAint ANDREVVS day beginneth the order of the Seruice for all the other Saints dayes of the yeere. And the reason is: because his Feast euer falleth out to be either next before, or next after *that day, wherewith the Church hath beene vsed to begin the whole course of her Ecclesiasticall yeere, and the order of her other solemne and daily Seruice.

* Aduent Sunday.

THE

THE COLLECT FOR S. ANDREWS DAY.

ALmighty God, which didst giue such grace to thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Son Iesus Christ, and followed him without delay: Grant vnto vs all, that we being called by thy holy Word, may forthwith giue ouer our selues obediently to follow thy holy commandements, through the same Iesus Christ our Lord.

The Collect for S. Thomas day.

ALmightie & euerliuing God, which for the more confirmation of the Faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: grant

grant vs so perfectly, and without all doubt to beléeue in thy Sonne Iesus Christ, that our faith in thy sight neuer bée reproued. Heare vs, O Lord, through the same Iesus Christ, to whom, &c.

The Collect on the Conuersion of Saint Paul.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant wee beséech thée, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill the holy doctrine that hee taught, through Iesus Christ our Lord.

The Collect on the Purification of the blessed Virgin Mary.

ALmightie & euerlasting God, we humbly beséech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in the substance of our flesh: so grant that wée may

be

be presented vnto thée with pure and cleane minds by Iesus Christ our Lord.

The Collect for S. Matthias day.

ALmightie God, which in the place of the Traitor Iudas, diddest chuse thy faithfull seruant Matthias, to be of the number of the twelue Apostles: Grant that thy Church being alway preserued from false Apostles, may bee ordered and guided by faithfull and true Pastors, through Iesus Christ our Lord.

The Collect for the Annunciation of the blessed Virgin Mary.

WE beseech thée, Lord, powre thy grace into our hearts, that as we haue knowne Christ thy Sonnes incarnation by the message of an Angel, so by his Crosse and Passion we may bee brought vnto the glorie of his Resurrection, through the same Christ our Lord. Amen.

The

The Collect for S. Markes day.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of the Euangelist S. Mark, giue vs grace that we be not like children caried away with euerie blast of vaine doctrine: but firmely to bee established in the truth of thy holy Gospel, through Iesus Christ, &c.

The Collect for Saint Philip and S. Iames day.

ALmighty God, whom truly to know is euerlasting life: grant vs perfectly to know thy Son Iesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other Apostles, through Iesus &c.

The Collect for S. Barnabe's day.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not be destitute of thy

thy manifold gifts, nor yet of grace to vse them alway to thine honour and glory, through &c.

The Collect for S. Iohn Baptists day.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs so to follow his doctrine and holy life, that we may truly repent: according to his preaching, and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Iesus Christ, &c.

The Collect for S. Peters day.

ALmightie God, which by thy Sonne Iesus Christ, hast giuen to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to fede thy flock: make (wee beseech thee) all Bishops

Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receiue the Crowne of euerlasting glorie, through Iesus Christ &c.

The Collect on S. Iames day.

GRant, O mercifull God, that as thy Apostle S. Iames, leauing his father and all that he had without delay, was obedient vnto the calling of thy Son Iesus Christ, and followed him: so we forsaking all worldly and carnall affections, may be euermore readie to follow thy Commandements, through Iesus Christ our Lord.

The Collect for S. Bartholomews day.

OAlmightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to beleeue and to preach thy word: Grant we beseech thee vnto thy

thy Church, both to loue that hée beléeued, and to preach that hée taught, through Christ our Lord.

The Collect for S. Matthews day.

ALmightie God, which by thy blessed Son didst call Matthew from the receit of custome, to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires, and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth &c.

The Collect on S. Michael and all Angels day.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order, mercifully grant that they which alway doe thée seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The

The Collect for S. Lukes day.

ALmightie God, which calledst Luke the Physition, whose praise is in the Gospel, to bee a Physition of the soule, it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Jesus, &c.

The Collect for S. Simon and Iudes day.

ALmightie God, which hast builded thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: grant us so to be joyned together in unitie of spirit by their doctrine, that wee may bee made an holy Temple acceptable unto thee, through Jesus Christ our Lord.

ALL

ALL-SAINTS DAY.

THe Reasons for the solemne obseruation of this Great and generall *Festiuall*, are set down in the *Preface* to the *Calendar* of this Booke.

THE COLLECT FOR ALL-SAINTS DAY.

ALmighty GOD, which hast knit together the Elect in one Communion and fellowship in the mysticall Body of thy Sonne Iesus Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thée, through Iesus &c.

FINIS.

DEVOVT PRAYERS THAT MAY BEE VSED BEFORE AND AFTER THE RECEIVING OF CHRISTS HOLY SACRAMENT, HIS BLESSD BODY AND BLOOD.

PRAYERS BEFORE THE RECEIVING OF THE BLESSED SACRAMENT.

When we enter into the Church.

I.

LOrd, I haue loued the habitation of thine House, and the place where thine Honour dwelleth. Ps. 26. 8.

II.

I Will wash mine hands in innocency, O Lord, and so will I goe to thine Altar. Ps. 26. 6.

When we are prostrate before the Altar.

I.

Reu. 4. 11. THou art worthie, O Lord, to receiue glory and honour and power, for thou hast created all things, and for thy wills sake they are, and were created.

II.

Reuel. 5. 13 BLessing, and Glory, and Wisedome, and Thankes, and Honour, and Power, and Might bee vnto our God for euermore. Amen.

III.

Reuel. 4. HOly, Holy, Holy, Lord God Almightie, which was, and is, and is to come, receiue my prayer.

Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash mee thoroughly from my wickednesse, and cleanse mee from my sinne.

3 For I knowe my faultes: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, & cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest truth in the inward parts, and shalt make me to vnderstand wisdome secretly.

7 Thou shalt purge me with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make mee a cleane heart (O God:) and renew a right spirit within me.

11 Cast mee not away from thy presence: and take not thy holy Spirit from me.

12 O Giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Glorie be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

At the Conſecration.

Verſ. I beleeue, Lord helpe my vnbeliefe.

THE HYMNE.

A Speciall Theme of Praiſe is read,
True liuing and life giuing Bread
Is now to be exhibited:
Within the Supper of the Lord
To twelue Diſciples at his bord,
As doubtleſſe 'twas deliuered.

What at Supper *Chriſt* performed
To be done he ſtraightly charged
For his eternall memorie.
Guided by his ſacred orders
Heauenly food vpon our Altars
For our ſoules we ſanctifie.

Chriſtians are by Faith aſſured
That by Faith Chriſt is receiued
Fleſh and bloud moſt precious.
What no duller ſenſe conceiueth
Firme and grounded Faith beleeueth;
In ſtrange effects not curious.

THE PRAYER.

I.

ALmighty Lord, who hast of thine infinite mercy vouchsafed to ordaine this dreadfull Sacrament for a perpetuall memory of that blessed Sacrifice which once thou madest for vs vpon the Crosse: grant me with such diligent remembrance, and such due reuerence to assist the holy celebration of so heauenly and wonderfull a Mystery, that I may be made worthy by thy grace to obtaine the vertue and fruits of the same, with all the benefits of thy precious Death and Passion, euen the remission of all my sins, and the fulnesse of all thy graces: which I beg for thy onely merits, who art my onely Sauiour, God from everlasting, and world without end. Amen.

II.

O Lord our Heauenly Father, Almighty and euerlasting God, regard, wee beseech thee, the deuotion of thy humble seruants, who do now celebrate the memoriall which thy Sonne our Sauiour hath commanded to be made in remembrance of his most blessed Passion and Sacrifice: that by the merits and power thereof now represented before thy diuine Maiesty, wee and all thy whole Church may obtain remission of our sinnes, and be made partakers of all other the benefits of his most precious Death & Passion, together with his mightie Resurrection from the earth, and his glorious Ascension into Heauen, who liueth and reigneth with thee and the Holy Ghost euer one God, world without end. Amen.

III.

BE pleased O God, to accept this our bounden duty and service, and vouchsafe that the Prayers and supplications, together with the remembrance of Christs Passion, which wee now offer vp vnto thee, may bee receiued into thy Heauenly Tabernacle: and that thou not weighing our owne merits, but loking vpon the blessed Sacrifice of our Sauiour, which was once fully and perfectly made for vs all, mayst pardon our offences, and replenish vs with thy grace and heauenly benediction, through the same Iesus Christ our Lord.

HEA-

HEAVENLY ASPIRATIONS IMMEDIATELY BEFORE the receiuing of the blessed Sacrament.

I.

I Will go vnto the Altar of God: euen vnto the God of my ioy and gladnesse. Psal.

II.

I Will offer thankesgiuing vnto my God: and pay my vowes vnto the most Highest. Psal.

III.

O Lambe of God, that takest away the sinnes of the world: haue mercy vpon vs. Ex Letan.

IV.

Ex Letan. O Lambe of God that takest away the sins of the world: grant vs thy peace.

V.

Ex Liturg. GRant me gracious Lord, so to eate the flesh of thy deare Sonne, and to drinke his blood, that my sinfull bodie may bee made cleane by his Body, and my soule washed through his most precious Blood.

At the receiuing of the Body.

Ex Euang. LOrd, I am not worthy that thou shouldst come vnder my rose, but speake the word, and my soule shall be healed.

Adding with the Priest.

Ex Liturg. THe body of our Lord Iesus Christ which was giuen for me, preserue my body and soule vnto euerlasting life.

And answer. Amen.

At

At the receiuing of the Cup.

WHat reward shall I giue vnto the Lord for all the benefits that he hath done vnto me? I will take the Cup of saluation, and call vpon the Name of the Lord. Ps. 116.

Adding with the Priest.

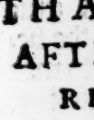
THe Blood of our Lord Iesus Christ which was shedde for me, preserue my body and soule vnto euerlasting life. Ex Liturg.

Answering againe. Amen.

THANKS.

THANKSGIVING AFTER WE HAVE RECEIVED THE BLESSED SACRAMENT.

I.



O my God, thou art true and holy: Oh my soule thou art blessed & happie.

II.

Ro. 11.33. O the depth of the wisedome and knowledge of God, how incomprehensible are his iudgements, and his wayes past finding out!

III.

Ps.103.1.2 PRaise the Lord, O my soule, and all that is within mee prayse his holy Name, which saueth thy life from destruction, and sedeth

fedeth thée with the bread of heauen.

IV.

GLory be to God on high, and in Earth peace, good will towards men. Wee worship thee O Lord, and wee magnifie thy Name for euer, who hast vouchsafed to fill our soules with gladnes, and to feed vs with the heauenly mysteries of Christs sacred Body and Blood: humbly beseeching thée that from henceforth wee may walke in all good workes, and serue thee in holinesse and pureuesse of liuing, to the honour of thy Name. Amen. Ex Liturg.

MIDI

MEDITATIONS WHILEST OTHERS ARE COMMVNICATED.

I.

Ex Euang. HAppie are those servants, whom when their Lord commeth, Hee shall find thus doing.

II.

Ex. S. Paulo. KNow yee not that yée are the Temple of God, and that the Spirit of God dwelleth in you? If any one defile the Temple of God, him will God destroy.

III.

Joh. 5. 14. BEhold, thou art made whole, sinne no more, least a worse thing happen vnto thée.

The

I-V.

THe houre commeth, and now it is, when the true worshippers shall worship the Father in spirit and in truth. Ioh. 4. 23.

V.

BE wée followers of God, as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe an offering and a sacrifice of a sweet sauour vnto God for vs. Ephes. 5.

At the end of the Communion.

THE DOXOLOGIE.

TO the King Eternall, the Immortall, Inuisible and onely wise God, be all honour and glorie, now and for euermore. Amen.

DIVERS

DIVERS FORMES OF DEVOVT AND PENITENT CONFESSIONS OF OVR SINNES,

TO BEE VSED, AS AT other times, ſo eſpecially before the receiuing of Chriſts bleſſed Sacrament.

According to the direction of the Church.

Exhortation before the Communion.

☞ If any require comfort and counſell for the quieting of his conſcience, let him come to ſome diſcreet Miniſter of Gods Word, and opening his griefe, receiue the benefit of Abſolution.

1. IOHN 1.9.

☞ If we confeſſe our ſinnes, He is faithfull and iuſt to forgiue vs our ſinnes, and to cleanſe vs from all vnrighteouſneſſe.

THE PREPARATION.

I.

ALmightie God, vnto whom all hearts bee open, all deſires knowne, and from whom no ſecrets are hid, cleanſe the thoughts of my heart, by the inſpiration of thy holy Spirit, through Ieſus Chriſt. Amen.

II.

ALmightie and euerlaſting God, which hateſt nothing that thou haſt made, and doeſt forgiue the ſins of all them that be penitent, create and make in me a new and a contrite heart, that I worthily lamenting my ſinnes, and knowledging my wretchednesse, may obtaine of thee the God of all mercy, perfect remiſſi-

on

on and forgiuenesse, through Iesus Christ. Amen.

THE CONFESSION.

I Confesse &c. those sins, which if I would, I cannot hide from him: my sinnes of pride & vaine-glory, of hatred and enuy, of gluttony and wantonnesse, &c. which I acknowledge through my fault, euen through my owne fault, and my most grieuous fault to haue committed against his heauenly and awfull Maiesty. I am an vncleane and a sinfull creature: * I accuse my selfe of my wicked thoughts and desires that I haue had, &c. of my wanton and euill words, that &c. of my naughty and vngodly deeds, that &c. for all which I am truly penitent frō the depth of my soule, and am stedfastly resolued to shew forth the fruits of repentance in my future course of life. And therefore

*Here may the Penitent haue recourse to the seuerall breaches of Gods commandements, specified in the beginning of this Booke.

fore in all lowlinesse and humilitie of a broken heart I beg my pardon, and crie vnto God for mercy towards me a most sinfull and vnworthy creature: that hee whose nature and propertie it is to forgiue sinners, and euer to haue mercy vpon them that truly turne vnto him, would vouchsafe of his great pitie and goodnesse, to giue me the comfort of Absolution, and a perfect remission of all my sinnes: to strengthen mée in all good workes, and to bring mée vnto life euerlasting, through Iesus Christ. Amen.

OTHER

OTHER FORMES OF GENERAL CONFESSIONS.

I.

ALmightie and most mercifull Father, I haue erred & strayed from thy wayes like a lost sheepe, I haue followed too much the deuices and desires of my own heart: I haue offended against thy holy Lawes: I haue left vndone those things which I ought to haue done, and I haue done those things which I ought not to haue done, and there is no health in me: but thou, O Lord, haue mercy vpon me, miserable offender. Spare thou mee O God, which confesse my faults, restore thou me that am penitent, according to thy promises declared vnto mankind in Christ Iesus our Lord:

Lord: and grant O most mercifull Father for his sake, that I may hereafter liue a godly, righteous and sober life, to the glory of thy holy Name. Amen.

II.

ALmighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, I knowledge and bewaile my manifold sinnes and wickednesse, which I from time to time most grieuously haue committed by thought, word and deed, against thy diuine Maiestie: prouoking most iustly thy wrath and indignation against me: I doe earnestly repent, and am heartily sorie for these my misdoings, the remembrance of them is grieuous vnto me, the burden of them is intolerable. Haue mercy vpon me, haue mercy vpon me most mercifull Father: for thy Sonne our Lord Iesus Christs sake, forgiue

giue me all that is past, and grant that I may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

III.

FOrgiue me my sins, O Lord, forgiue mee the sinnes of my youth, and the sins of mine age, the sinnes of my soule, and the sinnes of my body, my secret and my whispering sinnes, my presumptuous and my crying sins, the sinnes that I haue done to please my selfe, and the sinnes that I haue done to please others. Forgiue me my wanton and idle sinnes. Forgiue me my serious and deliberated sinnes. Forgiue me those sinnes which I know, and those sinnes which I know not: the sinnes which I haue striuen so long to hide from others, that now I haue euen hid them from

from mine owne memorie. Forgiue them, O Lord, forgiue them all, and of thy great goodnesse let me be absolued from mine offences.

A DEVOVT MANNER OF PREPARING OVR SELVES TO RECEIVE ABSOLVTION

I That am a wretched sinner, here personally appearing and prostrate before the presence of the euerlasting God, hauing in remembrance the exceeding mercie of his great goodnesse towards me, whom hee hath created of nothing, preserued, sustained, and loued, when I was most vnworthy of any thing:

whom hee hath of his incomprehensible clemencie so often inuited to repentance, and whose conuersion and amendment he hath so patiently expected: as also hauing in memorie, that at the day of my Christning I was so happily and holily vowed and dedicated vnto my God, to be his child, and to liue in his continuall seruice: yet that contrary to the profession which was then made in my name, I haue so manie and sundry times, so execrably and detestably violated my vowes, prophained my sacred promises, and imployed my soule to the seruice of the World, the Flesh, and the Deuill: thereby despising the graces, and contemning the goodnes of Gods diuine Maiestie: at length recalling my selfe, and in all lowly and deuout wise heere casting my soule and bodie prostrate before the dreadfull Throne of his Iustice, I acknowledge

and

and confesse, and I yéld my selfe a most miserable wretched sinner, guiltie of that Death and Passion which Christ once suffered for mee vpon the tormenting Crosse. But turning my selfe to the Throne of his infinite Mercy, and with all my might and force from the very bowels of my hart, detesting the iniquities of my forepassed life: I most humbly beg and craue pardon for the same, with an entire absolution from all my sinnes, euen for the precious death and passions sake of my Lord and Sauiour: vpon whom, as vpon the only foundation of my hope, I repose all my confidence, and vnto whom I promise and confirme againe, I auow, and solemnly renew the sacred profession of loyall seruice and fidelitie, which was made in my name, and in my behalfe vnto him at my holy Baptisme: renouncing vnfainedly the vani-

ties of this wicked World, the lusts of all sinfull Flesh, and the suggestions of the Deuill: and conuerting my selfe vnto my most gracious & mercifull God, I desire, deliberate, purpose, and fully resolue to honour him, serue him, loue him, and obey him now and for euer hereafter. Giuing and dedicating vnto him, for this end, the powers of my soule, the affections of my heart, and the faculties of my bodie, to be his faithfull, loyall and obedient seruants for euer, without vnsaying, reuoking, or repenting me of this my holy and sacred promise, or any part thereof. And I most humbly beseech Almighty God the Father, Son and Holy Ghost to confirme me in this constant resolution, and to accept of this my broken and contrite heart, which he hath promised not to despise: entirely desiring his fatherly goodnesse, that as he hath giuen me

me a desire and will to purpose, so hée would giue mee strength and grace to performe all holy actions, through Iesus Christ.

THE PRAYER.

God, whose nature and propertie is euer to haue mercy and to forgiue, that hast compassion vpon al men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should turne from sinne, and be saued: mercifully heare the deuout and lowly prayers of thy seruant, and spare all those which confesse their sinnes vnto thée: that they whose consciences by sinne are accused, by thy mercifull & gracious pardon may be absolued, through Iesus Christ our Lord. Amen.

AFTER ABSOLVTION

BLessed is he whose vnrighteousnesse is forgiuen, and whose sin is couered.

Blessed is the man vnto whom the Lord imputeth no sin.

PRAYERS
FOR
THE KING
AND
QVEENE.

PRAYERS FOR THE KING AND QVEENE.

OVr Father which art in heauen. Hallowed bee thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. &c.

Vers. O God make speed to saue me.
Resp. O Lord make haste to help me.

Glory bee to the Father and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now and euer shall bee: world without end. Amen.

ALLELVIA. Praise the Lord.

THE HYMNE

GReat God of Kings,
whose gracious hand hath led
our sacred Soueraigne Head
Vnto the Throne
from whence our blisse is bred:
Oh send thine Angels
to his blessed side,
and bid them there abide,
To be at once
his Guardian and his Guide.

Deare

Deare be his life,
all glorious be his daies,
and prospering all his wayes:
Late adde thy last Crowne
to his peace and praise.
And when he hath
out liu'd the Worlds long date,
let thy last Change translate
His earthly Throne
to thy celestiall state.
Amen.

THE ANTIPHONA.

BEhold, O God, our Defender, and looke vpon the face of thine Annointed.

PSAL. 21.

THe King shall reign in thy strength, O Lord: exceeding glad shall hee bee of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou hast prevented him with the blessings of goodnesse: and hast set a crown of pure gold upon his head.

4 He shall aske life of thée, and thou shalt give him a long life: even for ever and ever.

5 His honour is great in thy salvation, glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicitie: and make him glad with the joy of thy countenance.

7 And why? Because the King putteth his trust in the Lord, and in the mercy of the most Highest, he shall not miscarry.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end, Amen.

Psal. 61.

HEare my prayer, O God: giue eare vnto my calling.

2 Thou shalt grant the King a long life: that his yéeres may endure throughout all generations.

3 Hée shall dwell before God for euer: O prepare thy sauing mercy and faithfulnesse, that they may preserue him.

4 So will I alwaies sing prayses vnto thy Name: that I may daily performe my vowes.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

PSAL. 89.

Thou hast made a Couenant, O Lord, with thy chosen: & with thy holy oyle hast thou annointed him.

2 Let thy hand hold him fast: and thy arme strengthen him.

3 Let not the enemie bee able to doe him violence: and let not the sonne of wickednesse hurt him.

4 Smite downe his foes before his face: and plague them that hate him.

5 Let thy truth also and thy mercie bee with him: and in thy Name let his horne be exalted.

6 Let him say, Thou art his Father, his God, and his strong saluation.

7 Let thy mercy bee kept for him euermore: and let thy Couenant stand fast with him.

Glory

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

THE ANTIPHONA.

BEhold, O God our Defender, and looke vpon the face of thine Annointed.

THE LESSON.

1. TIM. 2. 1.

I Will therefore that Prayers and Supplications, with giuing of thankes, be made for all men: for Kings, and for all that are in authority, that we may liue a quiet and a peaceable life in all godlinesse and honestly. For this is good and acceptable in the sight of God our Sauiour.

Verse.

Vers. O Lord saue the King.

Resp And mercifully hear vs when we call vpon thee.

THE PRAYERS.

I.

ALmighty GOD, whose Kingdome is euerlasting, and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant Charles our King and Gouernour, that hee (knowing whose Minister hée is) may aboue all things séeke thy honour and glory, and that we his subiects (duely considering whose authoritie he hath) may faithfully serue, honour, and humbly obey him, in thée and for thée, according to thy blessed Word and Ordinance, through Iesus Christ our Lord.

Lord, who with thee and the holy Ghost, liueth and reigneth euer one God, world without end. Amen.

II.

ALmightie and euerlasting God, we be taught by thy holy Word, that the harts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose and gouerne the heart of Charles thy seruant our King and Gouernor, that in all his thoughts, words, & works, he may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlinesse. Grant this, O mercifull Father, for thy deare Sonnes sake, Iesu Christ our Lord. Amen.

III.

WE beseech thee, O Lord, to saue and defend all Christian Kings, Princes & Gouernours, and specially thy seruant Charles our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole Councel, and to all that be put in authoritie vnder him, that they may truly and indifferently minister iustice, to ỹ punishment of wickednes and vice, and to the maintenance of Gods true Religion and vertue. Amen.

IV.

O Lord our heauenly Father, high & mighty, king of kings, Lord of lords, the onely Ruler of Princes, which dost frō thy throne behold all ỹ dwellers vpon earth, most hartily we beseech thee, with thy fauour to behold our most gracious Soueraigne Lord King Charles,

Charles, & so replenish him with the grace of thy holy Spirit, that he may alway encline to thy wil, and walk in thy way: endue him plenteously with heauenly gifts, grant him in health and wealth long to liue, strengthen him that he may vanquish and ouercome all his enemies, and finally after this life, hée may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

V.

O Almighty and euerlasting God, Creator and Lord of all things, giue eare we beseech thée, vnto our humble prayers, and multiply thy blessings vpon thy Seruant, our Soueraigne King Charles, whom in all lowly deuotion we commend vnto thy high Maiestie: that Hée being strengthened with the faith of Abraham, endued with the mildnes of Moses, armed with ỹ magnani- Ex libro Regali.

nimitie of Ioshua, exalted with the humility of Dauid, beautified with the wisedome of Salomon, and replenished with the goodnes and holinesse of them all, He may walk vprightly before thee, in the way of righteousnesse, and like a mightie King, may be powerfull ouer his enemies, gouerning his people with equitie, and preseruing thy Church with Truth & Peace, through Iesus Christ our Lord. Amen.

IV.

Lib. Reg. GOd, the vnspeakeable Author of the world, Creator of men, Gouernour of Empires, and Establisher of all Kingdomes, who out of the loynes of our Father Abraham didst chose a King that became the Sauiour of all Kings and Nations of the earth: Blesse, we beseech thee, thy faithfull Seruant, and our dread Soueraigne Lord King Charles with

with the richeſt bleſſings of thy Grace. Eſtabliſh him in the Throne of his Kingdome by thy mightie aide and protection: viſit him as thou didſt viſit Moſes in the Buſh, Ioſhua in the Battell, Gideon in the field, and Samuel in the Temple. Let the Deaw of thine abundant mercies fal vpon his head, and giue vnto him the bleſſing of Dauid and Salomon. Be vnto him an Helmet of ſaluation againſt the face of his enemies, and a ſtrong Towre of defence in the time of aduerſitie. Let his Reigne bee proſperous, and his dayes many. Let peace, and loue, and holineſſe: let iuſtice and truth, and all Chriſtian vertues flouriſh in his time: let his people ſerue him with honour and obedience: and let him ſo duly ſerue thée here on earth, that he may hereafter euerlaſtingly reigne vvith thée in Heauen, thorow Ieſu Chriſt our Lord. Amen.

Luke

VII.

Lib. Reg. LOoke downe Almightie God with thy fauourable Countenance vpon thine Anointed, and our glorious King. Bleſſe him as thou didſt bleſſe Abraham, Iſaac, and Iacob, and powre vpon him the fulneſſe of thy Mercie and Grace. Giue vnto him of the Deaw of Heauen, and of the fatneſſe of the earth, abundance of Corne, and Wine, and Oyle, and plentie of all things long to continue: that in his time there may bee health in our Countrie, and peace throughout all his Kingdomes: that the glory of his Royall Court may ſhine forth farre and neere in the eies of all Nations, euen through Him who is the King of kings, and Lord of all things, our Sauiour Ieſus Chriſt. Amen.

Grant

VIII.

GRant, we beseech thée Almighty God, that our Soueraigne Lord the King may bée a most mightie Protector of his People, a religious Defender of thy sacred Faith, a bountifull Comforter of thy holy Church, a glorious Triumpher ouer al his enemies, a gracious Gouernor vnto all his Subiects, and a happie Father of many children, to rule this Nation by succession in all ages, thorough Iesus Christ our Lord. Amen. Lib. Reg.

PRAY-

PRAYERS FOR THE QVEENE.

I.

ALmightie God, the Fountaine of all mercy, we humbly beseech thee to powre downe the Riches of thine abundant goodnesse vpon the Head of thine Handmaid, our most gracious Q. Marie, that shee being continually beautified with the royall ornaments of thy heauenly Grace, may bee holy & deuout as Hester, louing to the King as Rachel, fruitfull as Leah, wise as Rebecca, faithfull and obedient as Sarah: and with long life and glory continuing in her High & Princely estate here, shee may at last be brought to the great

great happinesse of thine euerlasting estate hereafter, through Iesus Christ our Lord. Amen.

II.

ALmightie God our Heauenly Father, we bée taught by thy holy Word, that the bringing forth of children, and the fruitfulnesse of the wombe is in thy rule and gouernance, an heritage and blessing that commeth from the Lord: wee humbly beseech thée so to dispose, comfort, and blesse thine humble Handmaid, our most gracious Quéene Marie, that she may grow vp as a fruitfull Vine vpon the walls of the Kings house, and become a ioyfull Mother of many children, to the ioy and welfare of this Kingdome, and to the glorie of thy holy Name, through Iesus Christ our Lord. Amen.

III.

O God from whom all good graces do proceed, we beseech thee to multiply upon thy devoted Handmaid, our gracious Queene, the manifold gifts of thy holy Spirit, the Spirit of Wisdome and Understanding, the Spirit of Counsell and Ghostly strength, the Spirit of knowledge and true Godlinesse: and fulfill her, O Lord, with the Spirit of thy holy feare, for Jesus Christ his sake. Amen.

IV.

ALmighty God, blesse her with the blessings of Heauen aboue, and the blessings of the earth beneath. Let peace and plentie dwell about her: let Holinesse and Honour be her Guard, and let all the fulnesse of thy blessings be upon her, through Jesus Christ our Lord. Amen.

A PRAYER FOR THE Pr. Palat. WITH THE LADY Elizab. &c.

Almightie GOD, the Fountaine of all goodneſſe, heare our humble ſupplications which wee make vnto thée for thy bleſſings and fauours vpon Frederick Prince Elector Palatine, and the Lady Elizabeth his wife, with their Princely iſſue: endue them with thy holy Spirit, enrich them with thy heauenly Grace, proſper them with all happines, and bring them to thine euerlaſting Kingdome, through Jeſus Chriſt our Lord. Amen.

The Lords Name be praysed.

PRAYERS
FOR
THE FOVRE
EMBER
WEEKES.

PRAYERS FOR THE FOVRE EMBER WEEKES.

AMong all the Set-Fasts of the yeare, LENT hath the first, & these EMBER Daies the second place: Daies of Deuotion and Fasting, which were instituted of old, and obserued at the foure seasons of the yeare, as for many other, so chiefly for these reasons. First, * That *Christians* in these religious duties towards God might let the world know they were as deuout and forward as formerly the *Iewes* had been, whose custome it was to obserue foure seuerall and solemne Times of Fast in the yeare, though for other ends and vpon other occasions, than now the vse of the Church is to doe. 2. For that these Times are as the *first fruits* of euerie Season, which wee rightly dedicate to the seruice and the honour of God 3. * That by *beginning* these seuerall parts of the yeare with an holy, righte-

* *Leo* de ieiun. decimi mensis, Serm. 4. S. *Hieron.* in *Zach.* 8. *Gratian.* dist. 76. c. ieiun.

* *Leo* de ieiun. Sept. mens. Ser. 9

ous and ſober life, we might the better learne how to ſpend the *remainder* of euery ſeaſon accordingly. 4. That we might obtain the continuance of Gods fauour towards vs for the *fruits* of the earth, which at theſe *Times* are for the moſt part either *ſowne*, or *ſprung vp*, or comming to their *ripeneſſe*, or *gathered* into the Barne. 5. That we might recall, bewaile and repent vs the more ſeriouſly of thoſe ſinnes which all the *ſeaſon* before wee haue through our frailtie and wilfulneſſe committed. 6. That our *bodies* might by the imploring of Gods mercies, bee freed from thoſe common *diſtemperatures*, which vſually theſe *foure ſeaſons* of the yeere through the *predominant humors* then reigning, doe bring along with them. 7. And laſtly, for that at theſe *Times* it was the ordinarie cuſtome of the Church,* and is ſo ſtill, by the Impoſition of her Biſhops hands, to giue holy and *ſacred Orders*; which Orders were euer giuen aſwel by * Chriſt and his * Apoſtles, as their Succeſſors, with ſolemne *Prayer* and *faſting* before hand.

* Conſt. & Canons, *cap.* 31.

* Luc 6.12
* Acts 13.3

Verſ.

Vers. Our helpe standeth in the Name of the Lord.

Resp. Who hath made Heauen and Earth.

Vers. Blessed bee the Name of the Lord.

Resp. From henceforth world without end. Amen.

THE PSALMES.

PSAL. 119.

Beati immaculati.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord.

2 Blessed are they that keepe his testimonies:

and seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thée with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnesse.

8 I will keep thy ceremonies: O forsake me not vtterly.

Glorie bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Legem

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies: and not to couetousnesse.

5 O turne away mine eyes lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy Word in thy seruant: that I may feare thee.

7 Take away the rebuke that

I

I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Glory bee to the Father, and to the Sonne: and to to the holy Ghost.

As it was in the beginning, is now and euer shall bee: World without end. Amen.

Appropinquet.

Et my complaint come before thee, O Lord: giue me vnderstanding according to thy Word.

2 Let my supplication come before thee: deliuer me according to thy Word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea,

4 Yea, my tongue shall sing of thy Word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy saning health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall prayse thee: and thy Judgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy Comandements.

Glory bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall bee: world without end. Amen.

After

After these Psalmes, the LETANY may be said.

O God the Father of Heauen, haue &c. as before.

THE PRAYERS COMMON TO ALL THE EMBER DAYES,

DISPOSED ACCORDING TO THE SEVEN REASONS BEFORE SPECIFIED.

I.

For Gods acceptance of our humiliation.

ALmighty God, who didst command thy people Israel to afflict their soules before thee on the day of attonement, and by those diuine

diuine inſpiration the ſucceeding Ages of that Church appointed other ſet times of publike Faſting and Humiliation: Grant we beſeech thée, that as our knowledge of thée, and of thy truth farre exceeds theirs, ſo in this, and al other duties of Religion, our Righteouſneſſe may exceed their Righteouſneſſe, that men ſeeing our good workes, may glorifie thée our heauenly Father, through Ieſus Chriſt thy Sonne our Sauiour. Amen.

II.

For conſecrating the beginning of euery Seaſon vnto God.

ALmightie God, from whom wee haue the beginning and continuance of our life: Grant we beſeech thée, that we thy humble ſeruants may ſo conſecrate vnto thy diuine Maieſtie the firſt fruits of this Time and Seaſon of

of the yeere, that the good purposes which thou putteſt into our hearts, may haue full effect in our liues, to thy glory, and our ſoules health, through Ieſus Chriſt our Lord. Amen.

III.

For Grace to ſpend the whole Seaſon aright.

ALmighty God our heauenly Father, we moſt humbly beſeech thee, that wee thy ſeruants who do begin this Time and ſeaſon of the yeere with faſting and ſober liuing, may find thereby ſuch ghoſtly ſtrength and comfort, that wee may bee the more able and willing to ſpend both the remainder of this ſeaſon, and the reſt of our dayes accordingly, vſing this world as it becommeth thoſe who are pilgrims and ſtrangers here, and doe looke for an abiding Citie in the Heauens, through

through the merits of Jesus Christ our Saviour. Amen.

IV.

For the Fruits of the earth.

ALmightie God, Lord of heauen and earth, in whom wee liue, moue, and haue our being, who doest good vnto all men, making thy Sunne to rise on the euill and on the good, and sending Raine on the iust & on the vniust: fauourably behold vs thy people, who doe call vpon thy Name: and send vs thy blessing from Heauen, in giuing vs fruitefull Seasons, and filling our hearts with food and gladnesse: that both our hearts and mouthes may bee continually filled with thy prayses, giuing thanks to thee in thy holy Church, through Jesus Christ our Lord. Amen.

For

V.

For pardon of sinnes past.

ALmightie and most mercifull Father, who for our many and grieuous sinnes, those especially which we haue committed against thée, since the last solemne Time of our Humiliation and Repentance, mightest most iustly haue cut vs off in the midst of our dayes: but in the multitude of thy mercies hast hitherto spared vs: Accept we most heartily beséech thée, our vnfeigned sorrow for all our former transgressions, and grant that wee may neuer so presume of thy mercy, as to despise the Riches of thy goodnesse, but that thy forbearance, and long suffering may leade vs to repentance, and amendment of our sinfull liues, to thy honour and glory, and our finall acquittance and absolution at the last day,

day, through Jesus Christ our Lord. Amen.

VI.

For the health of our Bodies.

O God the Father of Lights, from whom commeth downe euery good and perfect gift, mercifully looke vpon our frailtie and infirmitie, and grant vs such health of Body, as thou knowest to be needfull for vs: that both in our Bodies and Soules we may euermore serue thée with all our strength and might, through Jesus Christ our Lord. Amen.

VII.

For the ordination of Priests and Deacons.

ALmightie God our heauenly Father, who hast purchased to thy selfe an vniuersall Church by the precious blood of thy deare Sonne:

Sonne: mercifully loke vpon thy whole Congregation, and at this time so rule & gouerne the hearts and minds of thy seruants, the Bishops and Pastors of thy Flocke, that they may lay handes suddenly on no man, but faithfully and wisely make choyce of fit men to serue thée in the sacred Ministery of thy Church: and to those that shalbe ordained to that holy Function, giue thy Grace & heauenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the saluation of all men. Grant this O Lord for his sake, who is the great Shepheard, and Bishop of our soules, Iesus Christ our Lord. Amen.

THE

THE PRAYERS PROPER TO THE FOVRE SEVERALL EMBER WEEKES.

I.

In the time of Aduent.

GRant we most humbly beseech thee, O heauenly Father, that with holy Simeon, and Anna and all thy deuout seruants, who waited for the consolation of Israel, we may at this time so serue thée with fasting & prayer: that by the Aduent and Birth of our blessed Redéemer, we may with them be filled with true ioy and consolation, through the same Iesus Christ our Lord. Amen.

For

II.

For the Ember week in Lent

O Lord Jesus Christ, the Son of God, and Saviour of the World, who didst foretell to thine Apostles, that at the Time of thy sufferings, they should weepe and lament, while the world rejoyced, and that they should be sorrowfull, but their sorrow should be turned into joy. Grant that during this time wherein thou didst suffer, and wast afflicted with extreme sorrow and anguish for the sinnes of the whole world, we thy unworthy servants may so weepe and lament, and be sorrowfull for our sinnes, the cause of all those thy sorrowes and sufferings, that on the day of thy triumphant Resurrecton, wee may rejoyce with that joy, which no man can take from us. Grant this O blessed Lord and Saviour, who didst die for

for our sinnes, and rise againe for our iustification, and now liuest and reignest with the Father, in the Vnitie of the Holy Ghost, world without end. Amen.

III.

For the Ember weeke after Pentecost.

O Lord Iesus Christ, the Eternall Son of the Eternall Father, who at the time of thy glorious Ascension diddest command thine Apostles to tarry in Ierusalem, vntil they were endued with Power from on high: and when in obedience to this thy commandement they had there continued with one accord in prayer and supplication, didst according to thy promise send downe vpon them the Holy Ghost the Comforter: Grant we beseech thee, that we thy

moſt humble ſeruants abiding in the vnitie of thy Holy Catholike Church, the Mother of vs all, and continually ſeruing thee as thou haſt commanded, may be euermore replenished with the heauenly grace of the Holy Ghoſt, through thy precious merits and moſt powerfull interceſſion, who liueſt and reigneſt with the Father in the vnitie of the ſame Spirit, euer world without end. Amen.

IV.

For the Ember Weeke in September.

ALmightie God, who giueſt to all life and breath, and all things, and bringeſt forth food out of the Earth for the vſe of Man: keepe vs euer in mind, that this world, with all the glory of it, fadeth, and the faſhion thereof paſſeth away: and grant that wee may

may so vse the fruites of the ground which thou hast now giuen vs, & all other thy temporall Blessings wherewith thou crownest the yeere, as we abuse them not to the satisfying of our wanton and inordinate appetites: but may euermore serue thée in Christian temperance and sobriety, as it becommeth those, who liuing on earth, haue their conuersation in heauen, that at the last wee may bee admitted into thy heauenly Kingdome, where we shall neuer hunger or thirst againe, being satisfied with the plentcousnesse of thy House, and filled with the abundance of thy pleasures for euermore. Grant this O heauenly Father, for Iesus Christs sake our Lord. Amen.

ASsist me mercifully, O Lord, in these my supplications, and prayers, and dispose the way of

thy ſeruants toward the attaine-
ment of euerlaſting ſaluation,
that among all the changes and
chances of this mortall life, they
may euer bee defended by thy
moſt gracious and readie help,
through Chriſt our Lord. Amen.

PRAYERS
FOR
THE SICKE.

PRAYERS FOR THE SICKE.

OUr Father which art in heauen, hallowed be thy, &c.

Vers. Our helpe standeth in the Name of the Lord.
Resp. Which hath made heauen and earth.
Vers. Blessed bee the Name of the Lord.
Resp. Henceforth world without end. Amen.

Glory be to the Father, &c.
As it was in the beginning, &c.

THE

The Antiphona.

Blessed are they whom Thou chastenest O Lord, and teachest them in thy Law.

Psal. 25.

Vnto thée, O Lord, doe I lift vp my soule, &c.

as before pag. 94.

Psal. 27.

Hearken vnto my voyce O Lord, when I cry vnto thée: haue mercy vpon mee, and heare me.

2 O hide not thy face from me: nor cast thy seruant away in displeasure.

3 Thou hast béen my succour: leaue me not, neither forsake me O God of my saluation.

4 I should vtterly haue fainted: but that I beleiue verily to

ſée the goodneſſe of the Lord in the land of the liuing.

5 O tarry thou the Lords leiſure: be ſtrong and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL. 31. 34.

IN thée O Lord haue I put my truſt: let me neuer be put to confuſion: deliuer me in thy righteouſneſſe.

2 Bow downe thine eare vnto me: make haſte to deliuer me.

3 And bee thou my ſtrong Rocke, and the houſe of my defence, that thou mayſt ſaue me.

4 My time is in thy hand: deliuer me from the hand of mine enemies.

5 Shew thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.

6 The

6 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

7 The Righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

8 The Lord is nigh vnto them that are of a contrite heart: and will saue such as be of an humble spirit.

9 Great are the troubles of the righteous: but the Lord deliuereth them out of all.

10 The Lord deliuereth the soules of his seruants: and all they that put their trust in him, shall not be destitute.

Glory be to the Father, &c.
As it was in the beginning, &c.

THE ANTIPHONA.

BLessed are they whom thou chastenest, O Lord, and teachest them in thy Law.

The seuen Penitentiall Psalmes.

REmember not Lord our offences, nor the offences of our Forefathers, &c.

as before pag. 181.

The Letanie.

O God the Father of Heauen: haue mercy, &c,

as before pag. 204.

The Confession.

I Confesse vnto Almightie God, &c,

as before pag. 308.

An

An humble Protestation of free forgiuenesse to others.

I Doe further most humbly desire all and euery one whom I haue offended, that they would vouchsafe to forgiue me. And I doe freely & heartily forgiue all the world, wherein soeuer any one hath offended me, or done me any manner of iniurie whatsoeuer; euen as I desire to be forgiuen of God, and to be absolued from my sinnes for the merits of my blessed Redeemer. Amen.

THE CREED.

I Beléeue in God, the Father Almightie, &c. as before.

After the Creed.

IN this Faith, which I do vnfainedly & wholly beléeue as a true member of Christs Catholike Church, doe I purpose to finish my

life: and if ought shall happen by the violence of my sicknesse, or the suggestions of my gholy enemies, whereby I shall come to thinke, say or doe any thing contrary to this holy Faith and purpose, I doe here reuoke it before hand, and protest from my soule, euen before Christ & his holy Angels, that I giue no consent thereunto; giuing most humble and hearty thanks vnto my louing Creator and Redeemer, that by the wonderfull goodnesse of his bounty, he hath vouchsafed to bring me to the knowledge of this Faith in him, which, with my soule and body, I commend into his most holy and mercifull hands, now and at the houre of my death, Amen.

THE

THE PRAYERS.

Lord haue mercy vpon me.
Christ haue mercy vpon me.
Lord haue mercy vpon me.

OUr Father which art in heauen, hallowed be thy, &c.

Vers. O Lord saue thy seruant.
Resp. Which putteth his (or her) trust in thee.
Vers. Send me helpe from thy holy place.
Resp. And euermore mightily defend me.
Vers. Let the enemy haue no aduantage ouer me.
Resp. Nor the wicked one approch to hurt me.
Vers. Be vnto me, O Lord, a strong tower.
Resp. From the face of mine enemies.

Vers.

Vers. O Lord heare my prayer.
Resp. And let my cry come vnto thee.

I.

GOD who declarest thy almightie power most chiefely in shewing mercy and pitie, of thy goodnesse and fauour, vouchsafe to heare these my humble and deuout prayers, that being now iustly punished for mine offences, I may be mercifully deliuered by thy abundant pitie, for the merits of Iesus Christ our Lord. Amen.

II.

O God who seest that I put not my trust in any thing which I can doe, mercifully grant, that by thy power I may be deliuered from all aduersitie, and be healed both in bodie and soule, through Iesus Christ our Lord. Amen.

III.

O Lord looke downe from heauen, behold, visit, and relieue me thy sicke seruant, looke vpon mee with the eyes of thy mercy, giue mee comfort and sure confidence in thée, defend me from the danger of my deadly enemy, and keepe me in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

IV.

HEare me, Almighty and most mercifull God and Sauiour: extend thine accustomed goodnes vnto me thy humble seruant, who am now grieued with sicknesse. Visit me, O Lord, as thou didst visit Peters wiues mother, and the Captaines seruant: so visit and restore vnto mee my former health (if it bee thy blessed will,) or else giue mee grace so to take thy visitation, that after this paine-

full

full life is ended, I may dwell with thée in life euerlasting. Amen.

V.

O Sweete Jesus, I desire neither life, nor death, but thy most holy will: Thou art the thing O Lord that I loke for, be it vnto me, according to thy good pleasure. If it be thy will to haue mee die, receiue my soule, and grant that in thée, and with thee I may receiue euerlasting rest. If it be thy will to haue me liue any longer vpon earth, giue me grace to amend the rest of my life, and with good works to glorifie thy holy Name, who with the Father and the holy Ghost liuest & reignest euer one God, world without end. Amen.

VI.

O God whose nature and property is euer to haue mercy & to forgiue, receiue my humble pe-

petitions: & though I be tyed and bound with the chain of my sins, yet let the pitifulnes of thy great mercy loose me, for the honour of Iesus Christs sake our only Mediator and Aduocate. Amen.

The Blessing.

THe Almighty Lord, who is a most strong Towre to them that put their trust in him, to whom all things in heauen and in earth, and vnder the earth doe bow, and obey, bee now and euermore my defence, and make mee know and feele, that there is no other Name vnder heauen giuen to man, in whom and through who I may receiue health, or saluation, but onely the Name of our Lord Iesus Christ. Amen.

PRAY-

PRAYERS AT THE HOVRE OF DEATH.

OVr Father which art in heauen, hallowed be thy, &c.

verſ. O Lord ſaue thy ſeruant.
Reſp. which putteth his (or her) truſt in thee.

PSAL. 13. and 16.

Onſider and heare mee O Lord my God: lighten mine eyes that I ſleepe not in death: leſt mine enemie ſay, I haue preuailed againſt him.

2 My truſt is in thy mercie: and

and my heart shall bee ioyfull in thy saluation.

3 All my delight is vpon the Saints: and vpon such as excell in vertue.

4 The Lord himselfe is the portion of mine inheritance, and of my cup: yea, I haue a goodly heritage.

5 I haue set God before mine eyes: for he is on my right hand, and therefore I shall not fall.

6 Wherefore my heart was glad, and my glorie reioyced: my flesh also shall rest in hope.

7 For why? Thou shalt not leaue my soule in hel, neither shalt thou suffer me to see corruption.

8 Thou shalt shew me the path of life: in thy presence is the fulnesse of ioy, and at thy right hand there is pleasure for euermore.

Glory be to the Father, &c.
As it was in the beginning, &c.

PSAL.

Psal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 He shall fede me in a greene pasture: and leade mee forth beside the waters of comfort.

3 Hee shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will feare no euill: for thou art with me, thy Rod and thy Staffe doe comfort me.

5 Thy louing kindnesse and mercy shall follow mee: and I will dwell in the house of the Lord for euer.

Glory be to the Father, &c.
As it was in the beginning, &c.

Psal.

Psal. 38. and 39.

PUt me not to rebuke O Lord, in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burthen too heauy for me to beare.

5 My wounds stink, and are corrupt through my foolishnesse.

6 I am brought into so great trouble and miserie: that I goe mourning all the day long.

7 My Loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten:

I haue roared for the verie disquietnesse of my heart.

9 Lord thou knowest all my life: and my groaning is not hid from thée.

10 Forsake me not, O Lord my God: be not thou farre from mee.

11 Lord let mee know mine end, and the number of my daies: for thou hast made them as a span long, & verily euery man liuing is altogether vanity.

12 For man walketh in a vain shadow, he disquieteth himself in vain: he heapeth vp riches, and cannot tell who shall gather them.

13 And now Lord what is my hope? Truly my hope is euen in thée.

Glory be to the Father, &c.
As it was in the beginning, &c.

Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thée.

2 Hide not thy face from mee in the time of my trouble: encline thine eares vnto me when I call. O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groaning, my bones will scarce cleaue to my flesh.

6 My dayes are gone like a shadow: and I am withered like grasse.

7 O Lord let it bee thy pleasure to deliuer me: make haste O Lord to helpe me.

8 Thou

8 Thou art my Helper and Redéemer: make no long tarrying, O my God.

Glory be to the Father, &c.
As it was in the beginning, &c.

Iob 14.

MAn that is borne of a Woman, hath but a short time to liue, and is full of miserie. Hé commeth vp, and is cut downe like a Flowre: he fleeth away like a shadow, and neuer continueth in one stay.

Verſ.

Vers. O Lord heare my prayer.
Resp. And let my cry come vnto thee.

THE LETANIE.

O God the Father of heauen: haue mercy vpon vs miserable sinners, and vpon the soule of this thy seruant.

O God the Father, &c.

O God the Sonne, Redéemer of the World, haue mercy vpon vs miserable sinners, and vpon the soule of this thy seruant.

O God the Sonne, &c.

O God the holy Ghost, proceéding from the Father and the Sonne, haue mercy vpon vs miserable sinners, & vpon the soule of this thy seruant.

O God the holy Ghost, &c.

O

O Holy, Blessed, and Glorious Trinitie, three persons and one God, haue mercie vpon vs miserable sinners, and vpon the soule of this thy seruant.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord our iniquities, nor the iniquities of our forefathers, neither take thou vengeance of our sins: Spare vs good Lord, and spare this thy seruant, whom thou hast redeemed with thy most precious blood: and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from the crafts and assaults of the deuill.

Good Lord deliuer him (or *her*)

From thy wrath, and from euerlasting damnation.

Good Lord deliuer, &c.

From the feare of death, from the burden of his (or her) sinnes, and from the power of Hell.

Good

Good Lord deliuer,&c.

By the multitude of thy mercies, and by thy goodnesse which hath been euer of old.

Good Lord deliuer,&c.

By the mystery of thy holy Incarnation, by thy Holy Nativitie and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliuer,&c.

By thine Agonie and bloodie Sweat, by thy Crosse and Passion.

Good Lord deliuer,&c.

By thy precious Death and Buriall: and by thy glorious Triumph ouer Death and Hell.

Good Lord deliuer,&c.

By thy most wonderfull Resurrection and Ascension, and by the miraculous comming downe of the Holy Ghost.

Good Lord deliuer,&c.

In this time of his (or her) tribulation, in this houre of death, and in the day of Judgement.

Good Lord deliuer,&c.

We Sinners doe beſeech thée to heare vs O Lord God: that it may pleaſe thée to deliuer the ſoule of this thy ſeruant from the power of his (or her) enemies.

Wee beſeech thee to heare vs good Lord.

That he may euermore haue a ſure affiance and truſt in thy mercie.

We beſeech,&c.

That it may pleaſe thée to bée his Defender and Keéper, giuing him the victory ouer Death, Hell, and Sinne.

We beſeech,&c.

That it may pleaſe thée to ſuccour, helpe, and comfort him in this his danger, neceſſitie, and tribulation.

We beſeech,&c.

That it may pleaſe thée of thy goodneſſe to forgiue him all his offences.

We beſeech,&c.

That

That it may pleaſe thee to aſſwage his paine, and to giue him a quiet and ioyfull departure.

We beſeech, &c.

That it may pleaſe thee to guard him with thy holy Angels, and to take him vnto thy fauour, through the merits of Chriſt our Sauiour.

We beſeech, &c.

That it may pleaſe thee to ſhew him the path of euerlaſting life, and the fulneſſe of ioy at thy right hand, where there is pleaſure for euermore.

We beſeech, &c.

Sonne of God we beſeech thee to heare vs.

Sonne of God, &c.

O Lambe of God that takeſt away the ſins of the world.

Grant (him) thy peace.

O Lambe of God, that &c.

Haue mercy vpon (him)

O Chriſt heare vs.

O Chriſt, &c.

Lord haue mercy vpon him.
Christ haue, &c.
Lord haue mercy vpon him.

The peace of God the Father, the Sonne, and the holy Ghost bee with him euermore.

THE MANNER OF COMMENDING THE SOVLE INTO THE hands of God, at the very point of time when it is departing from the body.

WEE brought nothing into this world, neither may wee carrie any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as the Lord pleaseth, so commeth euery thing to passe. Blessed be the Name of the Lord.

INto thy mercifull hands, O Lord, wee commend the soule of this thy ser-

uant

uant now departing from ỹ body: acknowledge, we meekly beseech thee, a work of thine own hands, a Sheepe of thine owne fold, a Lambe of thine owne Flocke, a Sinner of thine own redeeming. Receiue him into the blessed armes of thy vnspeakeable mercy, into the sacred rest of euerlasting peace, and into the glorious estate of thy chosen Saints in heauen.

God the Father who hath created thee, God the Sonne, who hath redeemed thee, God the Holy Ghost who hath infused his grace into thee, be now & euermore thy defence, assist thee in this thy last triall, and bring thee into the way of everlasting life. Amen.

Christ that redeemed thee with his Agonie & bloody Death, haue mercy vpon thee, and strengthen thee in this agonie of death. Amen.

Christ Iesus that rose the third

day from death, raise vp thy body againe in the resurrection of the iust. Amen.

Christ that ascended into Heauen, and now sitteth at the right hand of God, bring thée vnto the place of eternall happinesse and ioy. Amen.

God the Father preserue and keepe thée. God the Sonne assist and strengthen thée. God the Holy Spirit defend and aide thee. God the Holy Trinitie bee euer with thée, that thy death may bée precious in the sight of the Lord, with whom thou shalt liue for euermore. Amen.

Then let bee said plainely, distinctly, and with some pauses, these ejaculatorie Meditations and Prayers.

GO to thy rest, O my soule, for the Lord hath vpholden thée.

From death to life: from sorrow to ioy: from a Vale of misery,

rie, to a Paradise of mercy.

I know that my Redeemer liueth, and that I shall be raised againe in the last day.

I shall walke before the Lord in the land of the liuing.

In thee, O Lord, haue I trusted, let mee neuer bee confounded.

Make me to be numbred with thy Saints in glory euerlasting.

Into thy hands I commend my spirit, for thou hast redeemed mee, O Lord, thou God of Truth.

I am poore and needie, but the Lord careth for me.

I desire to bee dissolued, and to be with Christ.

Thou art my Helper and Redeemer, make no long tarrying, O my God.

Come Lord Iesu, Come quickly.

O Lord, let it be thy pleasure to deliuer mee: make haste, O Lord to helpe me.

Lord Jesus receiue my spirit.

And these to bee repeated vntill the soule be departed.

Then

O Thou Lambe of God, that takest away the sinnes of the world, grant him thy peace.

O Lord with whom doe liue the spirits of them that dye: and by whom the soules of thy Seruants after they bee deliuered from the burthen of this flesh, bee in perpetuall ioy and felicitie: Wee most meekely beseech thee for this thy seruant, that hauing now receiued the Absolution from all his sinnes which hee hath committed in this world, hee may escape the gates of Hell, and the paines of eternall darkenesse: that hee may for euer dwell with Abraham, Isaac, and Iacob in the Region of light, and thy blessed presence, where

where there is neither weeping nor heauinesse. And that when the dreadfull day of the generall Iudgement shall come, hee may rise againe with the iust, and receiue this dead body, which must now be buried in the earth, to bee ioyned with his soule, and bee made pure and incorruptible for euer after in thy glorious Kingdome for the merits of thy deare Son our Sauiour Iesus Christ. Amen.

PRAYERS
AND
THANCSGIVINGS
FOR
SVNDRY PVR-
POSES.

A PRAYER AND THANKSGIVING FOR THE WHOLE ESTATE OF CHRISTS CATHOLIKE CHVRCH.

☞ With a *Commemoration* of the Saints before vs.

Ex Litur. Eccl.

ALmighty God, who by thy holy Apostle hast taught vs to make Prayers and Supplications for all men: wee humbly beseech thee most mercifully to receiue these our prayers, which wee offer vnto thy diuine Maiestie for all men in generall: and more

more especially for thine owne people, ỳ holy Catholick Church, the Mother of vs all that beare the Name of Christ: beseeching thee to inspire it continually with the Spirit of truth, vnitie, and concord: and grant that all they who doe confesse thy holy Name, may agree in the truth of thy holy Word, and liue in vnity and godly loue, being one Fold, vnder one Shepheard, Iesus Christ our Lord. And here forasmuch as wee be not onely taught to pray, but to giue thanks also for all men, wee doe offer vp vnto thee most high laud, and heartie thanks for all thy wonderfull Graces and Vertues, which thou hast declared in all thy Saints, & by them bestowed vpon thy holy Church from the beginning of the world: and chiefely in the glorious and most * blessed Virgin Marie, the Mother of thy Sonne Iesus Christ our Lord: as also in the blessed

* Luke 1. 48.

blessed Angels of Heauen: & in all other holy persons vpō earth, who by their liues and labours haue shined forth as Lights in ỹ seuerall generations of the World: such as were the holy Patriarchs, Prophets, Apostles, and Martyrs, whom wee remember with honour, and commemorate with ioy: and for whom, as also for all other thy happie Seruants our Fathers and Brethren, who haue *departed this life with the seale of Faith, and doe now rest in the sleepe of peace, wee prayse and magnifie thy glorious Name: most humbly desiring, that wee may still continue in their holy Communion, and enioy the comfort thereof while we are on earth, following with a glad will and mind their holy examples of godly liuing and stedfastnesse in thy Faith: and that at the last day we with them, and they with vs may attaine to the Resurrection

* Iniunct. cap. vlt. & Can. 55.

of

of the iuſt, and haue our perfect conſummation both of ſoule and body in the Kingdome of heauen. For theſe, and for all other things that Thou, O God, wouldſt haue vs to pray, and to praiſe thy great Name, wee are bold to call vpon thee, and ſay as Chriſt our Lord hath taught vs. Our Father, &c.

For our Parents.

ALmightie God, Father of our Lord Ieſus Chriſt, of whom the whole family in heauen and in earth is named: I giue thee moſt humble thanks, for that thou didſt of thy diuine prouidence vouchſafe to let mee bee borne of Chriſtian Parents, by whoſe care I was firſt brought vnto thy holy Baptiſme, and afterwards brought vp in thy holy Religion. I beſeech thee, O bleſſed God, who art the Rewarder of euery good worke, to recompenſe them

them their full reward, euen out of the riches of thy bountie and goodnesse. Giue them peace and plentie: defend them from all dangers both of body and soule: keepe them in the stedfastnesse of thy faith, and in the obedience of thy holy commandements: that so hauing thee their mercifull and gentle Father, after many happy daies here in this life, they may at last bee brought vnto life euerlasting, through Iesus Christ. Amen.

Another for our Parents.

ALmightie GOD, who hast streightly commanded vs to honour our Father & our Mother next vnto thee: Grant me of thy goodnesse and grace so to loue, and to honour my parents, to feare and to obey them, to helpe, and to pray for them, as Thou in thy holy Word hast directed and charged

ged me to doe: that both in their life and at their death, their soules may blesse mee, and by thy Fatherly mercy I may obtaine that blessing, which thou hast promised to those that honour their father and their mother: and that thou seeing my vnfeigned heart and reuerence towards them, mayst become my louing heauenly Father, and number mee among those thy children, who are heyres of thy glorious Kingdome, thorough thy welbeloued and deare Sonne Iesus Christ our Lord. Amen.

For our Children.

ALmightie God, the Father and Maker of vs all, who of thy blessing and goodnesse hast vouchsafed to make me a Father (or Mother) of children: be pleased also to accept my heartie thanksgiuing and deuout prayse

for

for the same. And grant mee thy heauenly grace & assistance so to traine them vp in thy godly nourture, vertue, religion, and discipline, that they may continually serue, honour, and obey thee their heauenly Father: and that thou acknowledging & blessing them as thy children here, mayst bring them to the blessing prepared for thy children hereafter, through Iesus Christ our Lord. Amen.

A Prayer to be vsed by women that trauell with Child.

ALmightie God, the Father of all mercie and comfort, of whose onely gift it is, that the wombe becommeth fruitfull, graciously behold mee thine humble and vnworthie Handmaid: that as by thy good prouidence I haue conceiued a Child within my wombe, into which thou hast breathed a spirit of life: so by thy continuall aide I may bee preserued with

with it from all perils, and at the fulnesse of my time may safely bring it forth into the world, to the ioy and comfort of my owne soule, and to the glory of thy holy Name, through Iesus Christ our Lord. Amen.

Another.

MErcifull Lord, who, when thou tookest vpon thee to deliuer Man, didst not abhorre the Virgins wombe, but when the fulnesse of time came, wast thy selfe made of a woman, I beseech thee for thy tender pitie and goodnesse to protect and strengthen me against all the dangers and paines of my Labour and Trauell: that through thy most mightie aide I may be safely deliuered of this happy fruit which thou hast created in my wombe: and when it is borne and brought forth into the world, vouchsafe also that it may

may bée borne againe by Baptisme, and brought vp in thy holy Religion, till it be finally brought to thine euerlasting Kingdome, wherewith the Father and the holy Ghost thou liuest and reignest euer one God world without end. Amen.

A Thanksgiuing after childbirth.

GRacious God, by whose prouidence wee are all fearefully and wonderfully made, who beholdest vs when wee are yet vnperfit, and in whose Booke are all our members written: I humbly beseech thee to accept this my reuerence of thy power, and to receiue this my most heartie praise and thanksgiuing, which I now offer vp vnto thy diuine Maiesty, for thy blessed fauour & goodnesse towards me, in vouchsafing to assist me during ỹ time of this my dan-

dangerous Trauell, and to blesse me with a ioyfull Benediction, euen the fruite of mine owne wombe. Behold, O Lord, that thine owne hands alone haue fashioned, and grauen this little Infant which thou hast made by thy power, may be preserued by thy goodnesse, and forthwith enioying the benefit of thy holy Baptisme: may be made a liuely member of thy Church, and bee carefully brought vp to serue thee in all godlinesse and honestie, through the merits of thy welbeloued Sonne Iesus Christ our Lord. Amen.

A Thanksgiuing for Recouerie from sickneſſe.

PRaise the Lord, O my soule, & all that is within me praise his holy Name: who hath saued thy life from destruction, and crowned thee with mercy and louing

ning kindnesse. O Lord my God I cryed vnto thée, and thou hast healed me. Wherefore will I sing of thy praise without ceasing, and I will pay my vowes, and giue thankes vnto thée for euer. Amen.

A Prayer in the time of Warre.

O Almightie God, King of all kings, and Gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull vnto them that truly repent: saue and deliuer vs, we humbly beseech thée, from the hands of our enemies, abate their pride, aswage their malice, and confound their deuices: that wee being armed with thy defence, may be preserued euermore from all perils to glorifie thee, who art the giuer of all victorie, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

A

A Thanksgiuing for Peace and Victorie.

OAlmightie God, who art a strong Towre of defence vnto thy seruants: we giue vnto thee most hearty praise & thankes for that thou hast deliuered vs from our enemies, & from those many & fearefull dangers wherewith we were lately compassed: acknowledging thy goodnes, that we were not consumed by them, and beseeching thee for thy mercies to establish vs in this happie Peace, and to continue on thy louing kindnesse to vs (who art our onely Sauiour and mightie Deliuerer) through Iesus Christ our Lord. Amen.

A Prayer in the time of any common Plague.

ALmightie God, who in thy wrath in the time of K. Dauid, didst slay with the plagus of Pe-

Pestilence threescore & ten thousand, & yet remembring thy mercie didst saue the rest: haue pitie vpon vs miserable sinners, who are now visited with great sickness & mortalitie, that like as thou didst then command thine Angell to cease from punishing, so it may now please thee to withdraw from vs this plague & grieuous sickneſſe, through Iesus Christ our Lord. Amen.

A Thanksgiuing for deliuerance from any Plague.

O Lord, who hast wounded vs for our sinnes, and consumed vs for our transgressions, by thy late, heauie, and dreadfull visitation: and now in the midst of iudgement remembring mercie, hast redeemed our soules from the iawes of death, we offer vnto thee our selues, our soules and our bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, alwaies

waies praising and magnifying thy mercies, through Iesus Christ our Lord. Amen.

A Prayer and Thanksgiuing for euery true Subiect to vse vpon the Anniuersary Day of the Kings Reigne.

LOrd, by whom Kings doe reigne, and Princes are set vp to beare rule ouer their people: and by whose gracious Prouidence thy Seruant and our dread Soueraign King CHARLES was as this day placed in the Royall Throne of his Kingdome: Accept, we beseech thee, the gratefull Commemoration which wee now make before Heauen and before Thee, of this thy great goodnesse and blessing towards vs: that while we offer vp our voives and sacrifices of Thanksgiuing to the praise of thy glorious Name, thou maist blesse the King with thy fauours, and crowne

him with continuall honour: granting him a long, prosperous, and religious Reigne ouer his people: and granting vs a true, quiet, humble, and obedient subiection vnder Him: that He ruling vs prudently with all his power, we may obey him loyally with all lowlinesse and cheerefulnesse of mind: and that both Hee and we euermore endeauouring to set forth the beautie of thy Church Militant heere on earth, may be at last exalted to the glorie of thy Church triumphant in the Heauens, through Iesus Christ our Lord. Amen.

A Prayer and Thanksgiuing vpon the Anniuersarie day of our Birth.

ALmightie God, the Father and Maker of all things, by whose blessed goodnesse I was fearefully and wonderfully made in

in my mothers wombe, and vn-
to whose blessed prouidence I
haue béene left euer since I was
borne, and hung vpon my mo-
thers breasts: I praise and mag-
nifie thy glorious Name for this
thy great goodnesse towards mée:
most humbly beséeching thée, that
I may bee taught to number my
daies, and to apply my heart vn-
to wisedome: that I may know
to what end I was borne, and had
both body and life giuen me, euen
to serue thee the liuing God: that
I may bewaile my sinfull yéeres
past, and spend the rest of my
time héere in a godly, righteous,
and sober life: that as I haue
now finished ooo. yéeres of my
life héere in thy fauour, so I may
continue and finish vp the re-
mainder of my dayes in thy
feare: and, that as thou didst vp-
on this day take mee out of my
mothers wombe to liue here a lit-
tle time: so thou maist at ylast day

take mee out of my mothers wombe againe, euen the graue and the wombe of the earth, to liue with thee for euer, through Iesus Christ our Lord. Amen.

A Prayer and Thanksgiuing vpon the Anniuersarie day of our Baptisme.

O Lord heauenly Father, Almightie & euerlasting God, who of thine infinite goodnesse towards me, when I was borne in sinne, and was no other than an heire of euerlasting wrath, didst vouchsafe that I should as vpon this day bee borne againe of water and the Holy Ghost in the blessed Lauer of Baptisme, being thereby made a member of Christ, and an heire of eternall life: for this thine inestimable fauour I doe heere gratefully commemorate that happie day, and in most humble and heartie wise I do extoll

toll the abundant riches of thy glorious grace: in thy sight, and in the sight of thy holy Angels, with all the company of Heauen, renewing that sacred vow which was then made in my Name, to forsake this wicked World, and to liue as a Christian ought to do, in obedience to thy holy Faith and Commandements: most humbly beseeching thee of thy great mercy to pardon me all former breaches of my solemne promise, and to endue me so with the assistance of thy holy Spirit, that henceforth I may walke in newnesse of life, worthy of that blessed estate whereunto thou hast called me: and keeping my selfe vnspotted of the world, the flesh, and the diuell, I may daily die vnto sinne, for which cause I was baptized into the death of Christ: and as I haue had my part this day in the first regeneration, so I may at the last day haue my part

in the second and great regeneration of the world, to liue and reigne with thée for euer, through the merits of Jesus Christ our Lord, Amen.

A PRAYER WHEREWITH S. AVGVSTINE BEGAN HIS DEVOTIONS:

Admiring the vnspeakable Maiestie and Attributes of God.

Confess. l. 1. c. 4.

WHat art Thou, O my God? What art thou I beseech thée, but the Lord my God? For who is Lord besides our Lord, or who is God besides our God? O thou supreme, most powerfull, most mercifull, most iust, most secret, most present, most beautifull, most mightie, most incomprehensible, most constant, and yet changing

ging all things: immutable, neuer new and neuer old, and yet renewing all things: euer in action, and yet euer quiet: heaping vp, yet needing nothing, creating, vpholding, filling, protecting, nourishing, and perfecting all things.

Thou louest, and yet thou art not transported: Thou art iealous, yet thou art voyd of feare: Thou doest repent, yet thou art free from sorrow: Thou art angrie, and yet neuer art vnquiet: Thou takest what thou findest, yet didst thou neuer lose any thing: Thou art neuer poore, and yet thou art glad of gaine: neuer couetous, and yet thou exactest profit at our hands. We bestow largely vpon thee, that thou mayst become our debtor: yet who hath any thing but of thy gift? Thou payest debts, when thou owest nothing: Thou forgiuest debts, and yet thou losest nothing. And what shal I say, O my God, my life, my ioy, my

holy heare delight: Or what can any man say, when he speaketh of thee: And woe bee to them that speake not of thee, but are silent in thy praise: for euen they who speake most of thee, may bee accounted to bee but dumbe. Haue mercy vpon me, O Lord, that I may speake vnto thee, and praise thy Name, Amen.

A Prayer wherewith to conclude all our Deuotions.

ALmightie God, who hast promised to heare the petitions of them that aske in thy Sonnes Name, I beseech thee mercifully to encline thine eares vnto mee, who haue now made my prayers, and supplications vnto thee: and grant that those things which I haue faithfully asked according to thy will, may be effectually obtained, to the releife of my necessity, and to the setting forth of thy glory,

glory, through Iesus Christ our Lord. Amen.

THE BLESSING.

The Peace of God which passeth all vnderstanding: the blessing of God Almighty, the Father, the Sonne, and the Holy Ghost: the vertue of Christs blessed Crosse and Passion be with me, now, and at the houre of death. Amen.

FINIS.

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